A

Gospel Church

DESCRIB'D

IN ITS

Author, Names,
Head, Matter,
Form and *End.*

WHEREIN

Are Various Cases concerning the Ministery, Ordination, Admission of Members, Discipline, Schism; Whether Lay-Men may Preach, and be Heard without Sin.

With many other Things

Conducing to give a *Right Information* in the Nature of a *Church* are handled, &c.

To which is Added,

Discourse upon the *LORD'S-SUPPER*, From *Numb.* 9. 13.

[illegible]th a *Sermon* Preach[illegible] on the 55 of *Isa* Vers. 1. at *Embroiderers*-Hall, *May* the 26*th*. 170[illegible].

[illegible] XII. *Divine Hymns* Composed for the *Lord's Supper*, and the *Lord's-Day*.

By *Michael Harrison* in *Potters-Fury*.

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BIBLIOTHECA · BODLEIANA

THE
EPISTLE
TO THE
Christian and Candid Reader,
More Especially
That FLOCK over which the *Holy Ghost* hath made me Overseer.

Dear Friends,

GOD *hath been pleased Graciously to smile upon his poor People in this Nation, in putting it into the Hearts of our Rulers to Indulge them in those smaller things, which they could not Comfortably Conform to. It will, I doubt not, be an Eternal Honour to our Present Soveraign the Best of Kings*; (*on whom the Eyes of all the* Protestant Churches *and* States *are Fixed, with Great Expectations*) *and to our Honourable Patriots who Setled this Liberty by a Law.*

Surely now it behooves us to carry it with all Duty and Respect to the Present Government, and not like Wanton Children, Scratch the Breast that gives us Milk.

'Tis indeed but too evident, that some, if not ill-designing, yet weak and unthinking Men make but an ill use of the Present Liberty, Broaching unsound Doctrines, and are guilty of very Irregular and Ungospel-Practices; Indeed, such as fall into these Practises, out of Design (as 'tis to be fear'd some do) to weaken the Dissenting Interest, and provoke the Recall of our Liberty, I leave them to be dealt with in another manner, having no hope of doing them any good; being but Protestants in Masquerade.

But such as miscarry through Weakness, or Ignorance, though sometimes they may act ill, yet design well, of these there is hope; and for their sake in part, the following Tract concerning a Gospel-Church *is design'd. It would be much for the Peace and Good of Christian Societies if young Christians would mind their own Hearts more, and take care to get a Scheme of right Principles, to be well acquainted with Fundamentals in Religion; For, How many may we meet with, who have wings to fly in Airy Notions, talk much of Communion with God, and their great Experiences, when they are very Ignorant in the Plain Principles of Religion.*

The Right Knowledg of the Nature of a Gospel Church, *would tend much to make Christians know their places, and what God requires of them*

them. *As for the following* Tract; *the Stile is mean, the Method broken, the Whole unpolish'd; and yet it may be of use to those for whom it is design'd, viz. such as have neither Money to Buy, nor Time to Read, nor Abilities to Understand Larger and Learneder* Discourses; *short* Summary's *are not allways useless; for,* Vita brevis est, ars longa; *Life is short, but the way to obtain Knowledge is long. So that* Seneca, *a Heathen, could say,* Magnam esse dementiam, &c. *'Tis great folly, in so great a want of time, to learn things superfluous: But principally I design this for my own People; most of them are confined to a Calling that affords them little time to Read; this they will Read, when perhaps a larger* Tract *would be little regarded: I am not very careful what others think of me, or the Work; they that like it not, may be pleased to let it alone, and, at their leasure, give us something better; only that I may remove all Cause of Offence, if possible, I must tell the* Reader, *I have said nothing with a design to offend any, nor to Raise a Controversie, though perhaps some may think otherwise: Two sorts of Persons I expect to be displeased.*

1. *The* Anabaptists, *because I have proved Infants have a Right to* Church-Membership *and* Baptism, *from the Identity of the* Covenant; *but yet let me tell my Brethren of that Perswasion, that as I Love them all as Men; so, those of them that are sound in other Fundamental Points, and serious Godly Persons (though they differ in this Point) I dearly Love, and own them as*

Christians, and Fellow-Members of the same Body.

2. Lay Preachers, *and their* Admirers *and* Followers: *Because I have shewed them their sin in Meddling with a Work God never call'd them to, nor fitted them for, and yet they have no reason to be Angry with me, then a Man with a Broken Bone, or Dislocated Joynt, hath to be Angry with him who offers his Help, in a Friendly Manner, to Set his Bone, and Heal his Wound. However, what I have said is in Pity and Compassion to their Souls; and if they will not hear, yet I will not cease to Pity and Pray for them. I heartily wish to All Soundness of Judgment, Holiness of Heart and Life, Peace with God, Peace of Conscience, Increase of Grace now, and an abundant entrance into the Kingdom of our Lord and Saviour* Jesus Christ *hereafter. So Prays your Souls Friend, in our Dearest Lord,*

From my Study
in *Potter-Pury, May*
15*th*. 1700.

Michael Harris

A

GOSPEL CHURCH DESCRIB'D.

THE INTRODUCTION.

IF the Lord *Jesus Christ* was so Ravish'd with the Beauty and Holiness of the *Church*, while she yet remain'd under a legal and more Unbeautiful Dispensation, as even passionately to long for, and desire her Company; As is expressed, *Cant.* 4. 9, 10, 11, 12. and *Cant.* 5. 1, 2, *&c.* Which Love, at last, brought him down into a state of Incarnation, Humiliation and Death; that thereby he might Redeem his Church, and make all the Members of it Kings and Priests to God, *Rev.* 1. 5, 6. And, by the Merits of his Sufferings, present this *Church* to God, a Glorious *Church*, not having Spot or Wrinckle, or any such

thing, but that it *should be holy and without blemish*, Ephes. 25, 26, 27.

I say, if Christ thus Loveth the *Church*, will certainly be a very pleasant and delightful Work, to enquire into the Nature and Properties of this *Church*; which has now put off her Vail, and is set in a clear *Gospel-Light*, being arriv'd at Mature Age, and more Beautifully Adorned with the Glorious Robes of Christ then ever.

And, this is the more needful, because (though we live in an Age of Light, yet) many are Scuffling in the Dark; As about other things, so especially about the Nature of a *Gospel-Church*.

It is, indeed, sad to behold, what odd Streams Men run into; and, what yet odder Notion some take up concerning the *Church*; for, while on the one hand there are a Generation of Men, who are still crying, the *Church*, the *Church*; we are Sons of the *Church*; when all the while, they either mean that Fraternity of Wood and Stone, where the *Church* meets to Worship God; or, a few Unscriptural *Ceremonies*, Devised by Men, and Imposed on the *Consciences*: Whereas the Church of Christ is something more Excellent then either.

Whilst, on the other hand, some, who pretend to higher Attainments then other Religion, fancy to themselves such a Church on Earth, as is only to be found in Heaven, and while they fly aloft on the Wings

very Zeal, born up with Affections without knowledg, they really want the Feet of Solid Principles to guide them in God's Way; So that though they have Wind in their Sails, yet, for want of Ballast in their Judgment to Guide both, they are in danger to be Overset by every Temptation.

Now I humbly conceive, that if we could possibly find out a Mean, to set Persons Right in their Notions concerning a *Gospel-Church*, it would prove an excellent Means to Compose our Differences; And that an Agreement in that *Article* of our *Creed*, *I Believe the Holy Catholick Church*, would do Wonders in Uniting us in Unity and Peace: If there were but an amicable Agreement here, I assure my self that what differences there might yet remain in other Points, it would not Kill *Christian Love*, or Spoil the Union or Peace of the *Church*.

And therefore this is the Design of this Weak Attempt now put into thy hands, by one, who is no Bigot in *Religion*, but bears a Universal Love and Tenderness for *Christians* of different Denominations; and if he miscarry in any thing, it is not out of any fondness to any one Party above another, nor for want of Pains to know the Truth, no, nor Love to it, but meer unavoidable Human Frailty.

CHAP. I.

CHAP. I.

The Work Proper. ...h *consider'd in its* Names. 2. ...ture. 3. *Whether the* Church *or* M...stry *be first in order of* Nature. 4. *Of* Church Invisible *and* Visible, *&c.*

First. LET us first consider the Ch... in those *Names*, *Titles* and E...*thets* that are given to it in Holy Scrip... It is called by our Saviour, *Mat.* 16. ... ἐκλήσια, *On this Rock I will build my Chur...* According to the Notation of the *Greek* wo... it signifies an Assembly called together, ... comes from the *Hebrew*, *Kahal*, which sig...fies to be Congregated, or Gather'd togeth... The Word signifies, 1. Any Multitude ... thered together into one place, for any Cau... as *Acts* 19. 32. *The Assembly was confused*, ἐκλήσια, the *Church* was confused. 2. Yet its put for a Company of Malignant Wick... Men, as here; and, *Psal.* 26. 5. *The Congrega...tion of evil doers*, Heb. *Kahal.* 2. For Chri...stians Assembled together to Worship God, 1 *Cor.* 14. 34. 3. For the Glorified Saints in Heaven, *Heb.* 12. 23. 4. For the Rulers and Pastors of the Church, as distinct from the Flock, *Mat.* 18. 17. Tell the Church, i.e. the Pastors and Rulers of the Church, in whose Hands the Governing-Power is Lodged. 5. For the

e Faithful in one Family, *Rom.* 16. 5. 6. For Particular Church, *Rev.* 2. 1. both Rulers d Ruled Pastor and People. The Word *hurch* is now Peculiarly Appropriated to gnifie a Society standing Related to God, his Covenant People, and that both, their Assemblies together, and when they e apart; and that whether they be the U-iversal Society of God's People, the Whole hurch, or Particular Societies, as Parts of e Whole.

Farthermore, This *Church* hath other *Ti-es* and *Epithets* given it in *Scripture*: 1. The hurch is called the People of God, 1 *Pet.* 2. o. 2. The Sons of God, *Gen.* 6. 1 *John* 1, 2. 3. A Righteous Nation, which keep e Truth, *Isa.* 26. 2. 4. The Saints of the ost High, *Dan.* 7. 8. 5. A Chast Virgin, the ouse of Christ, 2 *Cor.* 11. 2. The Wife the Lamb, *i. e.* of *Christ*, Rev. 19. 7. The House of the Living God. 7. The illar and Ground of Truth, 1 *Tim.* 3. 15. A Chosen Generation, a Royal Priesthood, Holy Nation, a Peculiar People, with ma-other.

II. Let us now consider the *Nature* of this *urch*; It is not a Worldly, but Spiritual Socie-, united together, not by Human, or Civil, but cred Bonds; not for Worldly Ends, but Glory of God, and their own Spiritual ification, and Eternal Salvation. But, the ter to consider the *Nature* of this Hea-

yenly

venly Society the Church we must consider under those Various Notions, whereby it is usually Represented to us, *i. e.* as Invisible, Visible, Triumphant or Militant, Catholick, Universal, or Particular.

III. But before we come to these Distinctions of the *Church*, let us give some Light to that Question so often put, whether the Church or *Ministry*, as Related to each other, are first in Order of *Nature*; some have fancy'd, that he that is Pastor of a Church, should first be a Member of that Church; and, according to that Notion, the *Church* must be before the *Ministry*: but, if so, How came that to be a Church? The Preaching of the Gospel is the Means appointed by God, to Convert Persons to *Christ*, and so. Plant Churches. Faith comes by Hearing, *Rom.* 10. 17. If there been no Ministry, we cannot, according to this Order, see, how there could be any Churches. *Christ* first set up a *Gospel Ministry* before any *Church* was Planted; the Apostles and Seventy Disciples, *Luke* 9. 1, 2, 3. *Luke* 10. 1. These went up and down Preaching the Gospel, and Converted many to Christ which were afterwards gather'd into Churches. So that though the *Church* be the end of the *Ministry*, and in Design before it, yet there may be a Ministry whereas yet there is no Church; and, as the *Church* is to be Gathered and Planted by the *Ministry of the Word*, that *Ministers* may, and sometimes must

t apart by Solemn Ordination, when as yet ey may have no Particular *Church* to fix in; ut, to Preach the Goſpel, in order to Con-ert Men to *Chriſt*: But, of the *Nature* of a *Goſpel-Miniſtry* I ſhall ſpeak afterwards.

IV. Now let us conſider the *Church* as it is Inviſible or Viſible.

1. Let us conſider the *Nature* of the Inviſible *Church*.

The *Church*, as Inviſible, is the Whole Number of the *Elect*, effectually Called by God out of a ſtate of Sin, to Faith in *Chriſt*, by the Word and Spirit of God, according to his own Good Pleaſure, Uniting them to *Chriſt* their Spiritual Head, whereby they partake of Grace here, and Glory hereafter, to the Praiſe and Glory of God's Free Grace.

Now, in this Deſcription of the *Church* Inviſible, you may obſerve, 1. The *Author*, 2. The *Matter*, 3. *Form*, 4. The *Head*, 5. The *End* of the *Church*.

1. The *Author*, is God, *Father*, *Son* and *Spirit*. God the *Father* Elects and Ordains to Eternal Life, as the *End*; and to Holineſs, as the Means conducing to that end, *Eph.* 1. 4. *He hath choſen us in him, before the Foundation of the World, that we ſhould be holy and without blame before him in Love.*

The Lord *Jeſus Chriſt* he Redeems us from Sin and Hell, by his Precious Blood, *Epheſ.* 1. 7. *In whom we have Redemption by his precious Blood, the Remiſſion of Sins*: The *Holy Spirit* he Sanctifies

Sanctifies us, Unites us to *Christ*, and fi for Heaven.

2. The *Matter* of the *Invisible Church*, that is, Elected and truly Regenerated b vers: Tho' a Credible Profession of Reli be sufficient to make one a Member of *Church Visible*, yet nothing short of Real U on with *Christ* will make one a Member of *Church Invisible*. The *Elect* themselves fore they Believe, are no otherwise Mem but in God's Decree, 2 Thes. 2. 13, 14 *hath from the beginning chosen you to Salv through Sanctification of the Spirit, and of the Truth.* 1 Pet. 2. 5. *Ye also as Stones, are built up a Spiritual House, an Priesthood, to offer up Spiritual Sacrifices.* Thus none but *Elect* Converted Believers the *Matter* of the *Invisible Church.*

3. The *Form* of this *Invisible Church* is whereby the *Elect* Believing Members of *Church* are United to *Christ* their Head; that which is the Bands of our Union *Christ*, is also the *Form* of the *Invisible Ch* And what can that be but the *Holy Spirit Faith*? By the *Holy Spirit* God immedi takes us by the Heart, Ezek. 36. 27. *I will my Spirit within you, and cause you to walk in ways*, Ephes. 2. 22. *In whom also you are bu ed together, for an Habitation of God by the Sp* And, by *Faith*, which is the Believer's In ble Hand, whereby the Believer takes hold *Christ*, and is United to him, *John* 17. 21.

united to *Christ* by *Faith*, Epes. 3. 17. *Christ* dwells in our heart by *Faith*, and by *Love* we are knit one to another, John 13. 35.

The *Head* of this *Church* is *Christ*, Eph. 1. 10. *That he might gather together all things in Christ*, Vers. 22. *hath given him to be Head over all things to his Church.* Ephes. 5. 23. *Christ is the Head of the Church.* The *End* of the *Church* is either Supream or Subordinate. The Supream *End* is the Glory of God's free Grace and Mercy, Eph. 1. 5. *Who hath predestinated us to the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will*, Vers. 6. *to the Praise of the Glory of his Grace.*

The Subordinate *End* is the Salvation and eternal Blessedness of the *Church*, and every Member of it, 2 Thes. 2. 13, 14. *God hath from the beginning chosen us to Salvation, through Sanctification of the Spirit, and Belief of the*

[illegible] the *Church*, thus consider'd, is said to be *Invisible*, not as *Men*, but as *Elect*, and chosen of God; for, though their Persons are visible, yet their Effectual Calling, their Grace, Holiness and Union to *Christ* is *Invisible*; as they are Men, they are Visible to Men; but, as Saints, they are only Visible to the Lord *Christ*, 2 Tim. 2. 19. *The foundation of God standeth sure, having this seal, the Lord knoweth who are his.* The *Church* is, in this Respect, *a Garden inclosed, a Spring shut up, a Fountain sealed*, Cant. 4. 12.

But

But the *Church*, thus consider'd, is not the Rule we ought to go by in Gathering or Planting Churches, nor in Admitting Members; for, if we are to joyn with no Church but such as we are sure are all Real Saints united to *Christ* by a Living Faith, we must never joyn with any; or Separate from Churches on Earth, because the *Church*, as thus consider'd, ever hath been, still is, and ever will be in this World *Invisible*.

Now this *Invisible Church* may yet be consider'd as Triumphant or Militant; as Universal or Catholick; or Particular;

1. The *Invisible Church* is called Triumphant, as part of it is got to Heaven, and there Triumphing with *Christ*, having obtained a compleat Victory over the *World*, *Flesh* and the *Devil*.

This Triumphant *Church* consists of the Spirits of Just Men made Perfect, together with the Blessed Angels, *Heb.* 12. 22, 23. *Ye are come unto the Mount Zion, and unto the City of the living God; the Heavenly Jerusalem, and to an Innumerable Company of Angels. To the General Assembly and Church of the First-born which are written in Heaven, to God the Judge of all, and to the Spirits of Just Men made perfect*, &c. And Rev. 7. 9---15. *I beheld, and lo a great Multitude, which no Man could number, of all Nations, Kindreds and People, and Tongues stood before the Throne, and before the Lamb, Cloathed with White Robes, and Palms in*

; *and cryed with a loud voice, ſaying, Sal-n to our God.* And if you would know theſe are, the Queſtion is Asked, *Verſ.* 13. Anſwer'd, Verſ. 14. *Theſe are they which e out of great Tribulation, and have waſhed Robes, and made them White in the Blood of Lamb.*

It is ſaid to be Militant, as part of it is in this World, in a Suffering condition, hting under the Croſs of *Chriſt*, againſt *World*, the *Fleſh*, and the *Devil*: Suffer-s being the uſual Lot of God's *Church* in Vail of Miſery; for *Chriſt* ſaith, *If any n will come after me, let him take up his ſs and follow me*, Luke 9. 23. and through y Tribulations we muſt enter into the gdom of God: With the *Church* thus con-r'd, God is Graciouſly Preſent, *Iſa.* 43. 1, 3. *But now, thus ſaith the Lord, that created , O Jacob, and that formed thee, O Iſrael, fear : for I have Redeemed thee, I have called by thy Name, thou art mine. When thou eſt through the Waters, I will be with thee: through the Rivers, they ſhall not overflow : When thou walkeſt through the Fire, thou t not be burnt; neither ſhall the Flame kindle n thee: For I am the Lord thy God; the Holy of* Iſrael, *thy Saviour*, &c.

3. The *Church* is called *Catholick*, becauſe it ot confined to one Family, Kingdom, or tion; and tho' a Particular Church or or may be term'd *Catholick* in reſpect of Sound-

Soundness of Doctrin, but here the ter*tholick* Signifies the *Church*, as taking all very Nation in the whole World; th longs to *Christ*, as *Acts* 17. 30. *He com all Men every where to Repent.* *Acts* 10 35. *God is no respecter of Persons, but in Nation him that fears God and worketh Rig ness is accepted of him.* The *Church* thu sider'd, is extended to all Times and P and is but one *Church*, which is the My or Spiritual Body of *Christ*, having bu *Faith, one Hope, one Baptism, one Rule,* an joying one and the same *Salvation*, 1 Cor. 17. Eph 4. 4, 5, 6, 7.

4. Or the *Church* is Particular; as the *versal Catholick Church* is divided in le lesser Societies: so many as can conven meet together in one Place, and Uni Worship God; such were the Churches tion'd in the *New Testament*, as the Ch *Corinth, Ephesus, Philippians, &c.* But I first speak of the *Church* as *Visible*, be proceed any further in the Discription o ticular Churches. Let us therefore co the Second remarkable distinction of *Church*, Namely, as it is,

II. *Visible*: Now when we say the C is Invisible or Visible, it must not be im that there are two Churches, the one In and the other Visible; but it's the same C diversly consider'd, that in one respect i ble, and in another respect is Invisible

a Remarkable Saying of the Lord *Plessis* ntleman of *France*, in his Treatise of the h. " We will (saith he) commit unto od, the Searcher of Hearts, the Know- dge of the *Invisible Church*, and will con- nt our selves to Search for the *Visible* in od's Word; into which all must in this life retire themselves, which desire to be ther'd into the *Invisible Church* in the orld to come. Notwithstanding, by the ay, we will note the difference between ese two, the *Invisible Church* contains one but the Good, the *Visible Church* con- ins both the Good and the Bad; the *In- sible Church* contains none but the Elect, e *Visible Church* all those indifferently at are brought into her by the Preaching the Gospel.

ow let us consider what this *Visible Church*

finition. The *Visible Church* is the So- of all those, who do Profess *Christianity*, generation, and are Joyn'd Externally ist, and one to another by the Profession ith and Love, together with their Chil-

d here, as before, consider the *Author*, *Matter*, the *Form*, the *Head* and the *End*, *Visible Church*.

We are to consider as before, That the of the *Church*, both Invisible and Visi- the same *Holy God*, who hath Instituted

and

and Appointed it; and who hath gat
by the Preaching of the Word; the
Christ, by a Saving Union; and other
outward and Visible Profession.

2. The *Matter* of the *Visible Ch*
that is, All who Profess *Christianity*,
generation; tho' all of them may not
stians indeed, nor truly Regenerate
but all that make such a Credible Pr
together with their Children, are the
of the *Visible Church*.

Now here are Three Things to
sider'd.

1. That all true *Christians* are Per
generated by the Word and Spirit,
by Faith, united to Christ, are, in
Matter of the *Visible Church*; That
the *Matter* of the *Invisible Church*,
prov'd; and therefore, that they are
Matter in part of the *Visible Church*
think, none will deny.

2. But the question may perhaps
some, whether such as Profess the
ligion, Profess Regeneration, and to
and Believe in Christ; when, it may
have no real Regeneration, nor Vi
with Christ; Whether these may be
in part the *Matter*, and Members of
ble Church.

Now, to *Answer* this; indeed, Vi
Members they are not, but yet Mem
are, and are to be esteemed so. Th

rch has always had such in it, of whom, there has been Reason to suspect Insin- yet still they have been looked on, and ed, both by God and the *Church*; and to m outward Church-Priviledges are not to eny'd. And this I prove by these *Arguments*. *A Visible Profession of Christianity*, and *neration*, is all that we are capable of dis- ning; we may have Good hopes of such such, that they truly love God, are Re- erated, and United to Christ. But, alas; w oft are we mistaken, and, to our Grief, such, of whom we had Good hope, make wrack of that, which, in them, looked Faith and a good Conscience? 1 *Joh.* 2. *They went out from us, but they were not of for if they had been of us, no doubt they would e continued with us.* As to a Profession, *Church* is Judge; but as to Saving Grace, Union to Christ; the Lord Christ is ge alone: Hence Mr. *Corbet* Notes, "That any Profess *Christianity*, or Dedication to God in Christ, that are not really, that is eartily and intirely so Dedicated. And resently adds, "That those, who, by such n External Profession, are of this Society, ough but Anologically, and as to the Ex- rnal form only, have Just Right and Title it's External Priviledges, according to eir dispositedness before them that can dis- rn of things that only appear outwardly;

So

"So that if Men debar them of those
"lodges, they do them wrong.

2. Whoever in the Apostles days
such an outward Profession, were
taken into the *Church*, and admitted
Communion: This is beyond all disp
Acts 2. 41, 42. *Then they that gladly*
the Word were Baptized, and the same
was added to the Church Three thousand
and they continued stedfast in the Apostles
and in fellowship, and in breaking Bread
Prayer. In which Place 'tis Evident,
soon as they did Profess to Believe, ev
in a few hours after they were Co
i. e. Professed Repentance for their
to Believe in *Jesus Christ*; they we
tiz'd, without waiting to see whet
Repentance was Sincere or no: A
soon after admitted to the *Lords Supp*
here *Breaking of Bread*; and this w
Single and Singular Instance, but it wa
postles constant Practice, as may be se
8. 13. *Acts* 16. 29, 30, 31.

Objection: Some will perhaps say,
Apostles, by Immediate Inspiration, k
those they Baptiz'd were truly Conv
United by Faith to *Christ*.

Answ. They acted as Ministers of t
pel, by a Gospel Rule, to be Imita
thers in after Ages; And though Sa
version was what they much desir'd
their Hearers, yet it was a Visible

ey look at, and that was the Ground on hich they Baptiz'd: All they Baptiz'd were t Sincere Believers; as is more then Evint by many Examples, as of *Ananias* and *phirah*, Acts 5. 1, 2. and *Simon Magus*, Acts 9, 10, 11, 12, 13. and many more Bap-'d by the Apostles themselves, or by some nt out by them, who Enjoy all the External iviledges of Church-Members; and yet me of them proved very Hetrodox, and unund in their Judgments, and others very unly in Life and Conversation: But more of is hereafter.

But before we leave this Point, the *Matter* the *Visible Church*, we must take notice of e Third thing Promised, *viz.* to prove that e Infants of Believing Parents are in part e *Matter* of the *Visible Church*: But they shall the Subject of the Second Chapter.

CHAP. II.

oving, That the Infants of Believing Parents are, in part, the Visible matter of the Visible Church; *Shewing also, who is the* Head, *and what the* Form *and* End *of the* Visible Church.

NOw, though I have fully proved this in another Place, in my Infant-Baptism, s Ordinance, *Part* 1. Page 18, 19, 20. in my Second Part, yet I will now say

something to it. That some Infants are *Visible Church-Members*; I Argue thus,

1. If by the Merciful Appointment of God Infants were once taken into the *Visible Church* by vertue of the Covenant of Grace, and that Merciful grant never Repeal'd or taken down by God, then it is certain, that some Infants are still Members of the *Visible Church*: But the former is true, that by God's own Appointment, some Infants were sometimes taken into the *Visible Church*, by Vertue of the Covenant of Grace, and that Priviledge never Repeal'd; therefore 'tis true, that some Infants (*i. e.* the Infants of Believing Parents) are yet *Visible Church-Members*: Here are Three Things.

1. Some Infants were once taken by God's own Appointment into the *Visible Church*.

2. That they were so admitted by Vertue of the Covenant of Grace.

3. That this *Infant Church-Membership* never repeal'd, or taken down.

1. Infants were by God's own appointment taken into the *Visible Church* as *Church-Members*, this is plain; that the *Jews* Infants were at Eight days Old, by *Circumcision*, Solemnly admitted into the *Church*, is most certain, *Gen.* 17. 12. And I think, to stand upon farther proof would be to bring a Candle to look at the Sun. And,

2. That this *Infant Church-Membership* was, by Vertue of the Covenant of Grace, is as certain, Read *Deut.* 29. 10, 11, 12, 13, 14, 15. There you see that God Solemnly renews, both with Parents and little Ones, that Covenant made with *Abraham*, Gen. 17. 7. *I will be a God unto thee and to thy Seed after thee*; And Infants being thus by God himself Solemnly taken into the *Visible Church* by Vertue of the Covenant of Grace, God takes care they be dealt with as *Church-Members*, by not being meerly *Circumcised* the Eighth day, *Gen.* 17. 12. Which was their receiving the Seal of the Covenant of Grace; but that they should be brought to *Church-Assemblys*, as *Deut.* 29. 11. and *Deut.* 31. 10, 11, 12. *Gather the People together, Men, Women and Children*, &c.

Now that this Covenant, by Vertue whereof Infants were by God's own appointment brought into the *Visible Church*, is the Covenant of Grace, is the Universal Judgment of all Sound Churches and Divines in the World; as might be made good by a Multitude of Instances; and Mr. *Tombs* himself, one of the best Men our mistaken Brethren had, who deny *Infant Church-Membership* and *Baptism*, confesses, That it was a Covenant which contains in it *Redemption by Christ*: A better Argument there needs not, to prove it the Covenant of Grace, *Apology*, Page 131. And who would see more Arguments to prove it the Covenant of Grace, may find them in my

Infant Baptism, God's Ordinance, Page 16, *Part* II. To which I shall add more proof and by.

3. Let us now consider whether this *Infant Church-Membership* was Repeal'd or taken down by *Christ* in the Erecting the *Gospel Church*.

Now that *Infant Church-Membership* was never Repeal'd, or taken down, I prove,

1. If Infants, that were sometimes *Visible Church-Members*, are cast out, and their Privileges Repeal'd, this Repeal is somewhere Recorded in the Holy Scriptures; if any say it is so Recorded, let them shew us where. But if it be no where in the Holy Scriptures Recorded, that *Infants*, who were sometimes *Church-Members*, are cast out; then it is beyond all Rational Contradiction, that *Infants* still are *Church-Members*: But it is no where so Recorded; therefore the Privilege still continues to them.

I have met with a great many weak objections, urged by our mistaken Brethren the *Anabaptists*; but this seems to me to be the strength of all, *viz.* The *Jewish Church* is taken down, together with Circumcision, and the *Abrahamical Covenant*; and the *Jews* being therefore cast off, *Infant Church-Membership* Repeal'd

Answ. The Covenant of Grace was always the same; it has indeed been more clearly Reveal'd; but still it is the same Co-

the Covenant made with *Abraham*, Gen. 17. 7. was the very ſame made with *Adam*, Gen. 3. 15. only it was a clearer Draught, and that is the ſame Covenant the *Church* has all along had; only the nearer the time came to the appearance of *Chriſt* in the World, ſtill the brighter Diſcoveries was made of it: So that the Covenant of Grace, now to the *Church*, is but a clearer and brighter Draught of what was made to *Adam* and *Abraham*: The *Jews* are not all broken off, but only ſome of them for their *Unbelief*; yet the Believing *Jews* were not Tranſlated to ſtand upon any other Foundation then the Covenant they were in before; and the *Gentiles*, that were added to the *Church*, were grafted into the ſame Stock and Root whereon the Believing *Jews* ſtood; And were hereby made partakers of the ſame Covenant, the ſame Priviledges, which the Unbelieving *Jews* loſt; nothing can be more Evident then this, to an unprejudiced Perſon, that ſhall Impartially conſider what the Apoſtle ſaith, *Rom.* 11. 17. *And if ſome of the Branches be broken off, And thou being a Wild Olive-Tree wer't grafted in amongſt them, and with them partakeſt of the root and fatneſs of the Olive-Tree.* Than this there cannot be a clearer proof; for as the Unbelieving *Jews*, together with their Children, were broken off, the Believing *Gentiles*, with their Children, were grafted into the Stock, and ſtood upon the foot of the ſame Covenant the *Jews* did.

2. *Infant* Church-*Membership* is not
peal'd; for our Lord *Jesus Christ* assures
that the *Gospel Church*, is, in part, made
with such, *Mat.* 19. 13, 14. *Then were bro*
unto him little Children, that he should pu
hands on them and pray, and the Disciples re
them: But Jesus said, suffer little Children
come unto me and forbid them not, for of suc
the Kingdom of Heaven. The question is,
what end these Infants were brought to C
it was not for *Baptism*, for *Christ* Bapti
none himself, but his *Disciples*; And it's
probable they were Baptiz'd before:
was it for Healing any Disease; for the
ciples knew *Christ* used to heal; they wo
not have rebuked them for that; but it
that *Christ* might Pray over them, and
them; and the Disciples being at that ti
weak and raw, in many things, they had,
doubt, such thoughts as our mistaken Brethr
the *Anabaptists* have; namely, That Infa
were not capable of receiving any thing fr
Christ; and it was therefore, in their Appr
hension, An idle thing to bring Infants
him: But *Christ* was not of their Mind,
bids them bring little Children to him, giv
this Reason for it, *That of such was the Ki*
dom of Heaven. Now, by the *Kingdom*
Heaven here can be meant nothing but
Church State here; for we find this Phra
the *Kingdom of Heaven*, is mostly, if not
ways, to be understood of the *Gospel C*

here, as *Mat.* 4. 17. *Mat.* 10.7. *Mat.* 13. 24, 33, 44, 45, 47. Now, if in these, and a Multitude of other Places, the *Kingdom of Heaven* is to be understood of the *Gospel Church*; then this Place, *Mat.* 19. 14. is to be so understood likewise. So from hence 'tis Evident, that *Infants* are *Members* of the *Gospel Church*, as well as they were of the *Jewish Church*.

3. That *Infants* are *Members* of the *Gospel Church*, I argue from *Acts* 2. 39. *The Promise is to you and to your Children*, &c. If this Promise was the Promise of the *Covenant* made to *Abraham*, Gen. 17. 7. and Children here, the same with Seed there; then the *Infants of Believing Christians* are *Visible Church-Members* now, as the *Infants* of the *Jews* were then; but the former is true, *ergo*, the latter.

1. The *Promise* here mentioned, is, that great *Promise* made to *Abraham*, for it's a *Promise of Pardon*, and *Life*, and that God would be their God. 'Tis a Promise they very well knew; ἡ ἐπαγγελία: *Repromissio*, a repeating a *Promise*, that Prepositive Article ἡ, doth Point, as with the Finger, to some well known *Promise*; it must be a *Promise* that *Circumcision* had been, and *Baptism* now, was to be a Seal of it, otherwise it would signify nothing to these awakned *Jews*; that was the *great Promise*, they were least acquainted with, and that would yield them most Comfort in their present Distress.

2. By Children here is meant the same with Seed, their seed and Children being Synonymous Phrases: So, the plain meaning of the Apostle is, *Repent, and be Baptized*, for that Great Promise that God made with your Father *Abraham*, *I will be thy God, and the God of thy seed*, will also stand firm to you, and to your Children, *&c.* This is a Good Proof of *Infant Church-membership*. If any would have this *Text* set in a clearer Light, let them see my *Infant-Baptism*, *God's Ordinance*, Part II. Page 20, 21, *&c.*

4. That Infants are *Visible Church-members*, I might Argue from 1 Cor. 7. 9. *Else were your children unclean; but now are they holy.* By Holiness there, cannot be meant Legitimation; nor that they are truly Sanctified: but a Federal Holiness, *i. e.* they are in the Covenant of Grace, and are *Church-members*: Much more might be said, to Prove *Infant Church-membership*; but this is enough to Prove it.

And tho' abundance of Arguments may be brought to Prove *Infant Baptism*; yet, with me, this is *instar omnia*, such an Argument as will for ever carry the Cause; and, against which, no Solid Objection can be made, *viz.*

Those Infants, which are to be received as *Visible Church-members*, ought to be Baptized; and it's a very sinful thing to deny them this Priviledge: *Baptisme* is the only Rite *Jesus Christ* has appointed for the Admitting *Visible*

Church-

Church-members: Who dare deny *Baptiſme* to a *Viſible Member* of the *Church*? But ſuch as want more Proof of *Infant-Baptiſm*, let them ſee my Books above-mention'd on this Subject.

III. Let us now conſider the *Form* of the *Viſible Church*. Now the *Inviſible Form*, as hath been ſhewed, is the Union of the *Church* with *Chriſt*, its Spiritual Head, by the Holy Spirit drawing us to *Chriſt*, and Faith laying hold on *Chriſt*: Now, Anſwerable hereunto the Viſible Form is made, and muſt needs be ſuch a Viſible Profeſſion of Chriſtianity and Regeneration, as is requiſit to Viſible *Church-memberſhip* in the *Adult*; and, what a Profeſſion that is, may be ſeen in theſe Two things.

1. God Graciouſly gives the Goſpel, affords the Means of Grace to a People, ſends amongſt them the Miniſters of his Word, to offer them Salvation in the Name of *Jeſus Chriſt*; And thereby they are Externally and Viſibly called, and Invited to enter into a Covenant Relation to God and *Chriſt*, *Mat.* 28. 19, 20. *Mark* 16. 15. 2 *Cor.* 5. 20. *We are Embaſſadors for Chriſt, and we pray you in Chriſt's ſtead be ye reconciled to God*, &c. Thus the Preaching of the Goſpel is the way of Gathering a *Viſible Church*.

2. When the Goſpel thus Preached, is Received and Believed by a People, God, by the Word, Working in them a Willingneſs to enter themſelves into the Lord's Covenant.

When a People do, either in Sincerity, own and Profess *Christ*, or, at least, in Appearance, seem willing to Receive *Christ*, and Believe the Great Doctrines of the *Gospel*, and so being *Baptized* in his Name, become God's *Visible Church*: For, as the In-dwelling of the *Spirit*, and Saving *Faith* is the *Invisible Form*, so a Credible Profession of *Christianity* is the *Outward Form*: And therefore the Apostle, who, in these things erred not, did take *Profession of Faith in Christ*, for a Sufficient Qualification of *Church-membership* and *Baptism*; without staying to see what the Persons would be, as to After-Obedience, as *Acts* 2. 4. and *Acts* 8. 13, &c. And this they would not have done, had they not been directed so to do by the *Holy Spirit of God*.

IV. The *Head*, as before, is only *Jesus Christ*. Col. 1. 18.

'Tis *Christ* that is the King, and Great Law-giver to his *Church*; he is the Chief Corner-stone on which the *Church* is built. 1 *Pet.* 2. 4, 5.

V. The *End* of this *Visible Church* is, to Worship and Glorifie God, and to be there made meet to enjoy him for ever: to hold forth the Word of Life; to preserve the Ordinances pure; to Contend earnestly for the Faith; to Honour and Glorifie God by Holiness; and, at last, to be made Blessed in the sweet and perfect Injoyment of God in Heaven.

Thus we have consider'd the *Church*, as *Visible* and *Invisible*, as *Triumphant* in *Heaven*, or yet *Militant* on *Earth*; as *Catholick*, or *Universal*: It now remains that we speak of Particular *Churches*.

CHAP. III.

A Particular Church *Describ'd.* 1. *In its* Nature, 2. *In its* Parts, 3. *In its* Ministry *and* Officers.

1. LEt us consider a Particular Church in its *Nature*.

Now, forasmuch as the *Militant Catholick Church* can never Meet alltogether in one place to Worship God; It is distinguished or divided into particular Churches, or lesser Societies: and these are either *National*, *Provincial*, *Diocesan*, or *Congregational*. A *National* Church is, when the Inhabitants of one Nation and Kingdom, living under the same Government, and joyntly Professing the *Christian Religion*, may be called a Church; the same may be said of a *Province*, or *Dioceſs*, as the Church in *England*, or in *Scotland*, *Holland*, *Geneva*, &c. But, when the Term, Church, is thus used, it must not be understood, as if all the *Christians* in such a *Nation*, *Province*, &c. were one Individual Congregation, immediately under the same Church Guides; but only

only several Particular Congregations, each being under the Rule and Inspection of their *Bishop*, or *Bishops*, and Associated together by Consent: but, as Mr. *Troughton* well observes, a *Parochial*, or *Congregational Church* is the only *Organical Church*, Directly and Immediately Appointed by the Lord *Jesus Christ*: And these are the Churches we shall now consider.

Now a Particular Church may be thus Defined.

A Particular Church is a Society of Persons Professing *Christianity*, or *Regeneration*, living in the same Neighbourhood, so as conveniently to Meet together in the same place, who are, by Mutual Covenant, ingaged first to God, and then to each other, to Worship God in Purity, and perform Mutual Duties of *Church Members* one to another, Walking together in a due Obedience to all God's Ordinances, and to the Pastor, or Pastors which are set over them in the Lord.

Here Observe,

1. That a Particular Church should have no more Members than may conveniently Meet together in the same place, nor than the same Church-Officers can comfortably perform a Pastoral Charge to: And that the Members of the same Church may perform the Mutual Duties of Church-Members one to another.

Those particular Churches we Read of in the *New Testament*, were such as lived in the same

me *City*, *Town* or *Village*, and so could con-
eniently Meet, and have Personal Communi-
one with another.

Churches, either so Numerous, and so Di-
ant one Member from another, as neither
an the *Minister* Inspect, Watch over, and O-
ersee them all; or their Habitations so Re-
ote, as not to Meet frequently for Personal
ommunion, we have no Account of in *Holy*
cripture.

2. *Note* here, That the Members of a par-
cular Church, are ingaged by Covenant to
od, and one to another; to God, as the A-
ostle hints, 1 *Cor.* 8. 5. They first gave
hemselves up to the Lord; as in our *Baptism*,
e Seal to the Covenant of Grace; so, when
Riper Years, we are Admitted to the *Lord's*
pper; we Seal to, and Renew our *Baptismal*
gagements to be the Lord's for ever.

And then, one with another, to walk toge-
er in all God's Ordinances, and in the Mu-
al Performance of the Duty of *Church-Mem-*
rs one to another, as is hinted, 2 *Cor.* 8. 5.
—And then to us, by the Will of God, to
Governed according to *Gospel* Order.

And its to be observed, that all Particular
urches have an Intrinsick Power, of first
rming, and then Governing themselves ac-
ding to the Laws of *Christ*.

Now, particular Churches, as they are
ts and Members of the *Universal Catholick*
litant Church on Earth, so they are more

or

or less Pure, according to the Time in which they live, and the Place where they are: for the *Church* being in the World, and the World being an Unclean World, and there being sad Remains of Ignorance and Corruption in the very best of God's Children, even Ministers and Church-Rulers being subject to Ignorance, Pride, and many Corruptions as well as others, it unavoidably follows, that the *Church* is still in a state of great Imperfection, nay, sometimes bad Men, that have no Vital Union with *Christ*, nor are Members of the *Church Invisible*, yet Intrude themselves into the *Visible Church* for base ends, and greatly hinder its Reformation: thus it happens, that there is so great a difference in the Purity and Reformation of Particular Churches, some being much more pure and better Reformed then others.

Now, as it is in a Town or City, some of the Inhabitants are Sound and Healthful, others are labouring under some Indispositions, yet not so great as to hinder Business, while others are in a dying condition, gasping for Breath. So it is in the Visible Church, for Particular Churches be much more Sound and Pure, keeping closer to the Rules of the Gospel, both in Holy and Sound Doctrin, and Evangelical Discipline.

And yet in these purer and best Reformed Churches, there is, and will be, in this World, something amiss, as may be seen in the Pu-

best Churches that ever were, or, I believe will be, those Recorded in the New Testament, and planted by the Apostles themselves.

That Famous Church of *Corinth*, that did abound in Spiritual Gifts, that, when they came together, there was not room for to Exercise them, 1 Cor. 14. 26. *One had a Psalm, another had a Doctrin, another the Gift of speaking in an unknown Tongue, another the gift of Interpreting Tongues, another a Revelation*, &c. The Members of this Church were filled with the Spirit in an extraordinary way; yet there was much amiss in this Church, there was dividing and making Parties, and setting up one Minister above another, 1 *Cor.* 1. 12. One was for *Paul*, another for *Apollos*, and others for *Cephas*, &c. and this was the occasion of great Contentions. There was also some in this Church who deny'd the Resurrection from the Dead, 1 *Cor.* 15. 12. And great disorders there was among them in their approaches to the Lords Table, *Chap.* 2.

And so likewise in all the other famous Churches, as *Ephesus*, *Galatia*, *Smyrna*, *Pergamos*, &c. and others were yet much more corrupt, as *Sardis*, *Laodicea*, Rev. 3. 1, 2, 3. and 16, 17, 18, 19, 20. And from hence I would draw an Inference or two.

1. It is hence Evident that there may be very much amiss in a Particular Church, and yet it may be a Church of Christ. And here

I shall give the words of that Learned Fr... Protestant, Lord *Plessis Mornai*, " There ... " saith he, in his Treatise of the Chu... " *Page* 31. Erring Churches, which Err ei... " Heretically, or Sciſmatically, either in Fu... " or in Charity, against the Right Rule ... " Christ; and yet, for all this, both the ... " and the other are truly Churches, *i. e.* ... " semblies, that make Profession of Chr... " but they are not Pure Churches, not ser... " God in Purity; even as a Lying Perso... " truly a Man, tho' not a true Man; a ... " Person under some Disease, is a Man, t... " not a Sound and Healthful Man. We m... not presently conclude that Churches are ... Churches, because there is much amiss in the...

2. That in Seperating from any Chur... it must not be with the breach of Charity ... from the Sin and Corruptions of any Chur... we may, nay, we must Seperate: *We m... have no fellowship with the unfruitful works ... darkness.* But yet, we are not hastily and r... ly to Unchurch a People for some remain... Corruptions amongst them; but still to ma... tain the Unity of the Spirit, in the Bond... Peace, and to depart from none further t... they depart from Christ; but still to ho... Communion with them in all lawful things.

Object. But suppose a Church make ... things the Terms of her Communion, as ... either really Sinful, or doubtful; And so l... pose them on me, that, if I conform not ... them

m, I am Suſpended, Excommunicated, or
off from the Communion of that Church.
Anſw. In this caſe I do not wilfully or
lingly Seperate my ſelf from them; I
uld gladly yet hold Communion with
m, in alllawful things, I would con-
m and comply ſo far as God's Word,
my own Conſcience will allow me: But
hey make Laws and Canons, that, unleſs I
ne up to ſuch an height of conformity
ch God's Word and my Conſcience con-
ns as Sinful, I am depriv'd, Suſpended,
communicated, and thereby deny'd Com-
nion, it is my Duty to Worſhip God elſe-
ere; nor am I any Schiſmatick, nor guilty
any Schiſm, or breach of Charity, for
aching, if I am a Miniſter, or joyning for
iſtian Communion, if I am a Private Chri-
n, to another Congregation, where theſe
gs are not Impos'd upon me. Mark what
Apoſtle ſaith, *Rom.* 16. 17. *Mark them
cauſe Diviſions and Offences, contrary to the
rin that ye have learned.* So that thoſe
ch make unwarrantable Terms of Church
mmunion, that impoſe things as neceſſary
hurch Unity, that God's Word diſallows,
thruſt me out for not complying; theſe
he true cauſe of the Schiſm. But a Learn-
entleman, a Juſtice of the Peace, and one
liv'd and dy'd in the Communion of the
rch of *England*, Mr. *Polehill* of *Burwaſh*,
in a Diſcourſe of *Schiſm.* in Print, ſo

Learnedly

Learnedly cleared the Protestant Dis
from being guilty of this Sin, that I
no more but desire the Reader to Re
small Treatise, if he want further sati
in this matter: See all the VII. Chap
this Book.

3. Altho' I am thus, by unwar
Terms of Communion Imposed upo
forced to joyn with another Congre
yet, as I dare not Unchurch that Churc
whence I am driven, so I dare not u
Church, to which I am now United,
distinct or several Church, any other
as it is a part or Member of the Un
or *Catholick Church*; and, upon this g
I am yet willing to hold Communion
other Churches, tho' less Pure, and mo
reform'd, provided they yet hold the
tion, so far as I can do it without
and consenting to their Corruptions.

II. Next let us consider a Particular
in it's *Parts*.

Now every Particular Church may
sider'd as consisting of two Parts,
Scripture thus represents, *Acts* 20. 28.
Ministers are called ἐπίσκοποι, Bish
dred Overseers in our Translation
the rest of the Church, as distinguis
it's Officers, are call'd ποιμνίον, a
little Flock; so here are the two
Parts of the Church.

1. The Overseers, the Ministers,

Rulers of this Flock, or Church of God.

. The Flock, as distinct from its Officers, ch are to be Overseen, Fed, Ruled, and vern'd according to God's Word.

. I begin with the first, *viz.* The Churches icers, and these are such as God hath Law- y called, and whose Ministry he useth in gathering and governing of the Church, these are either, 1. Extraordinary, or Ordinary.

. Extraordinary Ministers are such whom d raised up, upon extraordinary occasions, er to establish a new Government in the urch, or to repair the Old Government, en it was decay'd: And such an Extraordi- y Ministers have always Extraordinary , and Extraordinary Gifts; such as Pro- cy, Tongues, and Miracles; such were the phets in the *Old Testament*, who were ed up, and immediatly sent of God; and was *John* the *Baptist*, *Jesus Christ*, and the postles, in the *New Testament*.

Now these Extraordinary Ministers, to- ner with Extraordinary Gifts, continu'd so g as it pleased God, and the Churches ne- ty requir'd them, and is now wholly ed; for none are now thus Extraordina- called, nor Miraculously Gifted, for the rk of the Ministry.

. Ordinary Ministers are such who have inary Gifts, and an Ordinary Calling, are e continued in the Church to the end of World.

And

And of these Ordinary Church-O there are Two sorts.

1. A lower and Inferior sort of O whose proper Work and Business is to the Alms and Collections, or other Pro made by the Church for the Poor; a distribute them to the Poor.

And, tho' this be an Inferior Office *Tables*, as the Apostle terms it, *Acts* 6. the Power of Ordaining these doth not the People; they, indeed, make choice Persons, *Acts* 6. 3, 4, 5. but the Apostl dained them by Fasting, Prayer, and Im on of hands, *v.* 6.

2. A higher, and more noble Orde Church-Officers, whose work principally in Prayer, and the Ministry of the Wo the Apostle tells us, *v.* 4.

Now these Church-Officers are call'd ποις, *Bishops* or Overseers, *Acts* 20. 28 πρεσβυτεροι, *Presbyters* or *Elders*, v. 17. *Eph.* 4. 11. *Pastors* and *Teachers*, two N as is most probable for one and the same Now, in discribing these Church-Offic shall answer these five Questions.

I. Whether *Scripture Bishops*, *Presby Elders*, and *Pastors*, are several distinct O in the Church, or one and the same?

II. Whether now, under the Gospel Ministry be a standing Ordinance, and sters set apart, from all others, for the

III. Wh

III. Whether a meer *Layman*, that has gifts, and is desir'd to Exercise them, may ordinarily Preach, and Administer the Sacraments?

IV. Whether Ordination of Persons, to minister in the Church, be to be perform'd by Fasting, Prayer, and Imposition of hands, or not?

V. Where this Ordaining Power is lodg'd, by *Jesus Christ*, whether in a *Diocesan Bishop*, in the *Elders*, *Presbyters*, all *Pastors* of the Church, or in the Body of the People, *i. e.* the graver Members of a Particular Church?

1. Whether *Scripture Bishops*, *Presbyters*, or *Elders*, are several distinct Officers in the Church, or several Names for one and the same kind of Church-Officers?

Now that a *Bishop*, and *Presbyter* or *Elder*, in the *New Testament*, are but several Names of one and the same Church-Officer, is abundantly Evident,

1. From *Acts* 20. 17. St. *Paul* sent to *Ephesus* for πρεσβυτέρους, the *Elders*, or *Presbyters*, for the Word signifieth both; these are the same 28. are call'd ἐπισκόπους, *Bishops*. *Take heed to your selves, and to the Flock over which the Holy Ghost hath made you* ἐπισκόπους, *Bishops*, or *Overseers*, those he terms *Elders*, v. 17. he calls *Bishops*, v. 28.

2. 'Tis clear from *Phil.* 1. 1. *Paul and Timotheus, the Servants of Jesus Christ, to all the Saints*

Saints in Christ Jesus, which are at [illegible] *with the Bishops and Deacons*: here are n[o] Church but two sorts of Church-Officers, *Bishops* and *Deacons*; *Deacons* were to [attend] after the Poor, so that by *Bishops* must [needs] be meant the same Church-Officers as *Acts* 28. 17. called *Elders*. Therefore, in *Syriac Version*, its rendr'd *Presbyters* and *Ministers*; the Word *Bishop* and *Presbyter* Promiscuously used for one and the Church-Officer. Again, in 1 *Tim.* 3 [chap.] Apostle speaks of the Office of a *Bish[op]* makes no mention of any other Church-O[ffice] till he comes to that of a *Deacon*, v. 12. [which] makes it evident the Apostle knew of [no] ther then to be Ordain'd in the Church by *Bishops* must needs be the same O[ffice] meant as are before called *Presbyters* or *Elders*.

3. This is also evident from the [learned] and Learned Protestant Divines, Mr. [Gillespie] gathers many Testimonies from Antiq[uity] prove a *Bishop* and a *Presbyter* all one. *Corbets* Remains, *Page* 111. and Learned *Ianus* tells us *Presbyters* * and *Bishops* are by Divine Right, both Ministring the

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* Polan. Sigtag. lib. 7. cap. 11. *Presbyteri sunt jure divino pares*, i. e. *Administrationis officium, eodem modo et eodem Autoritate.*

ce in the same manner, and by vertue of same Authority. Of the same Mind are t of our *English* Protestant Divines.

Quest. 2. *Whether now, under the Gospel, the istry be a standing Ordinance, and Ministers apart, from all others, for Gospel Work.*

Answer this Affirmitively, and prove it these Arguments.

Arg. 1. The *Ministry's* a standing Ordice; for, from the Beginning of the World d had a certain Order of Men set apart the *Ministry*. Under the *Law*, every one ht not be a *Priest*, the *Priesthood* belonged he *First-born*, Gen. 25. 31. which was afwards conferr'd upon the *Levites*, Numb. 5, 16, 17. The *Priesthood* rested in the be of *Levi*, they were Ordained and set t by God to Serve in the *Tabernacle*: thus ested till the coming of *Christ*; and those Invaded it were severely punish'd by ; a dreadful Instance we have in *Numb.* 2. *They rose up before Moses, with certain of hildren of Israel, 250 Princes of the Assemfamous in the Congregation, Men of Re-*, Vers. 3. *And they gathered themselves her against Moses and against Aaron, and unto them, Ye take too much upon you, seeall the Congregation are holy, every one of, the Lord is amongst them: Wherefore then e up your selves above the Congregation of Lord.* Now observe, that the *Priesthood*, by God's own Appointment, fixt in

Aaron

Aaron and his Sons; now, this they
on to be Pride and Usurpation in
Aaron; they crying out, *they take to*
upon them; *the People are all holy, every*
them, i. e. *The whole Congregation* are
dom of *Priests*; and have as much Ri
Minister in the *Priests Office* as *Aaron*
Sons have: So the Controversie was, w
Aaron and his Sons only were to be *Pri*
whether all the Congregation had not a
Right to it as they: But, behold ho
decides this Controversie; *Moses* order
Aaron and his *Sons*, on the one part,
rah and all his *Company* on their Part,
each one his *Censer*, and appear befo
Lord, that God might shew who
Chosen, *Vers.* 5, 6, 7, 9, 10, 16, 17,
But behold the Dreadful Judgment o
all these that were not content to Se
in their Place, but would Invade th
of the *Priests*; the Earth Opens and S
them up, *Vers.* 31: 32. together with
Company, Wives, Children, Goods,
that pertained to them, see *Vers.* 33.
Terrible Example upon the Invaders
Ministry.

And tho' when *Christ* came he too
the *Priesthood* of *Aaron*; yet the *Gospel*
stry was set up in the Room of it, to
to the end of the World. *Chri*
Twelve *Apostles*; these, together wi
Disciples, he sent forth to Preach, *Lu*

nd these, by Fasting, Prayer, and Imposition Hands, Ordained, and sent forth others, as evident, *Acts* 1. 24, 25. *Acts* 6. 6. *Acts* 23. And thus it was all along in the imitive Church, and was never Controvert- till in the last Age, by those Furious Inno- ters in *Germany*, *Servetus*, *Knipperdoling*, on of *Leiden*; together with the *Socinian* ft; from whence those in *England*, that e for Denying, or Invading the *Ministry*, ve borrowed all their Arguments.

Arg. II. That Ordinance, to which many recious Promises are made, must certainly ntinue until those Promises are fulfilled; but ere are many Promises to *Ministers*, and the *inistry* of the *Gospel*; And these Promises e not, nor will not be all fulfilled till the end the World; therefore a *Gospel Ministry* st so long continue.

God, long before *Christ*'s Coming, Promised *Gospel Church* a Distinct Order of Men to *Ministers*, Isa. 52. 7, 8. *How beautiful upon Mountain are the feet of him that bringeth d Tidings, that publisheth peace, that brings od Tidings of Good, that publisheth Salvation. at saith unto Zion, thy God Reigneth. Thy tchmen shall lift up their voice*, &c.

Now, that something more is here design- then the Deliverance from *Babylon*, is evi- t; and that it is a Promise of a *Gospel istry* is clear from *Rom.* 10. 14, 15, 16, 17.

Again, in Isa. 62. 7. *I have set Watch*
upon thy Walls, O Jerusalem, which shall
hold their peace day nor night, &c. So Isa.
20, 21. and Jer. 3. 15. *I will give you*
stors after my own heart, Jer. 23. 4. *I will*
up Shepherds over them. Now, these, and
ny more, that might be Quoted, are Prom
of a *Gospel Ministry*, as most, if not all, Ort
dox Divines Interpret them.

Again, Mat. 28. 20. *Go Preach and Ba*
(saith our Lord *Christ*) *and lo I am with*
to the end of the World.

Arg. III. If the *Ministry* was appointed
Christ, for the Perfecting the Saints, the
must continue till the Saints are Perfected,
that will not be till all Saints are gather'd
Heaven; but the former is true, *Ephes.* 4.
therefore the latter.

Arg. IV. If *Jesus Christ* in the *Gospel*
made Provision for a *Gospel Ministry*, the
Gospel Ministry is God's Ordinance. But
former is true, Gal. 6. 6. *Let him th*
Taught in the Word, communicate to him
Taught him, in all good things, 1 Cor. 9.
The Lord hath ordained, that those who
the Gospel should live of the Gospel.

Arg. V. If the *Gospel* call the *Minis*
Office, it certainly is an *Office*; but the
doth call the *Ministry* an *Office*, and *M*
the *Officers* of *Jesus Christ*, 1 Tim. 3. 1.
Man desire the Office of a Bishop, he desires
work.

Quest

Quest. III. *Whether a meer* Lay-man, or Private Christian, *who has Parts and Gifts, and is desired by any Church, or Number of Christians, to Exercise them; may ordinarily Preach, and Administer the Sacraments?*

But here, to remove Mistak sthis Question doth not concern,

1. Such, who are bred up, and designed for the *Ministry*, and Preach sometimes before *Ordination, ad probandam facultatem.*

2. Nor what may be done where no *Ministry* may be had.

3. Nor what Persons Extraordinarily called, as the *Prophets* and *Apostles* were, may do.

4. Nor what Private Christians may, and ought to do in their Families.

5. Nor whether a Company of Christians may not, out of the time of Publick Worship, on the Lord's Day, or other Days, meet together to *Pray*, *Sing Psalms*, and *Repeat Sermons*, and tell their *Experiences* one to another.

All these things are granted to be the plain Duty of Christians.

But, the *Question* is, Whether it be lawful for Private Christians, how well soever Gifted (tho' they are desired) to Exercise those Gifts in a Ministerial Way, to take a *Text*, raise *Observations*, *Preach*, and Administer the *Sacraments* in Publick Church Assemblies?

To this *Question*, the *Answer* is, That it is Sinful and Unlawful for any Private Christian, except as before Allowed, how well soever Gifted, tho' desired, in any Well Ordered Church, for to take upon him the Preaching of the Word, and Administring the Sacraments.

This I Prove by the following *Arguments*.

Arg. 1. Such who undertake to Administer any Gospel Ordinance, without *Precept*, *Promise*, or *Example* in God's Word, Sinneth in doing: But, for a meer Private Christian (except as before excepted) to Administer any Gospel Ordinance, Peculiar to the Minister, he doth it without *Promise*, *Precept*, or *Example* in all God's Word; therefore he sins greatly in so doing.

Now there is nothing more plain in the *New Testament*, then this, *viz.* That Gospel Precepts require, and Gospel Presidents set forth, That all those that Preach the Gospel should not only have Grace and Parts, and be desired to Exercise them, but that they be Solemnly set apart for the Work, as is clear from Tit. 1,5. *For this cause left I thee in Crete, that thou shouldest set in order those things that are wanting, and Ordain them Elders in every City, as I had appointed thee.*

By *Elders*, here is not meant Gifted Brethren simply, but *Bishops* and *Presbyters*, as *Vers.* 7, 8, 9, 10, 11. and these must be Ordained, as I shall shew anon.

And

Another Command is, 1 Tim. 5. 22. *Lay hands ſuddenly on no Man. q. d.* Ordain Miniſters to Adminiſter Goſpel Ordinances, but do it with great Deliberation; have a care thou doſt not Ordain unmeet Perſons to that Office. This is plain from the Context, *v.* 17, 18, 19, 20, 21.

Another *Precept* is in Acts 13. 2, 3. *And as they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have appointed them: And when they had Faſted and Prayed, and laid their hands on them, they ſent them away.*

Here 'tis very obſervable, that tho' *Paul* and *Barnabas* were Extraordinarily called to the *Miniſtry*, and had Miraculous Gifts; yet God commands them to be ſolemnly ſet apart for the Work, by *Faſting*, *Prayer*, and *Impoſition of Hands*. Thus *Scripture Precepts* require ſuch as *Preach*, to be Solemnly ſet apart.

So, in like manner, if we eye *Goſpel Examples*, we find, that ſuch as were ſent out to *Preach*, were thus Solemnly ſet apart, and none ſent out without it.

For, the *Apoſtles* themſelves had, beſides Witneſs for the Work, a Commiſſion from *Jeſus Chriſt*, Mat. 28. 20, 21. and, in *Acts* 6. tho' you have Men full of the *Holy Ghoſt*; yet they muſt be Solemnly ſet apart by Ordination. This was the Order in all Churches, none were ſent out till Solemnly ſet Apart, *Acts* 20. 17, 28. 1 *Tim.* 5. 17.

Arg. 2. For any to take upon him an Act of Office, being no Officer, is Sinful; but for Gifted Brethren to take on them to Preach *&c.* is an Act of Office, therefore Sinful.

Now Preaching the Gospel is an Act of Office, proper to Ministers, as is clear from 1 *Tim.* 5. 17. *Tit.* 1. 5, 9. *Acts* 20. 17, 28. 1 *Cor.* 4. 1. 1 *Tim.* 2. 7. 2 *Tim.* 2. 11. Now when a Private Person shall do an Act of Office, it is Sinful, even in Civil Affairs. Suppose a Private Person shall take upon him to do the Office of a *Constable*, *Recorder*, *Mayor*, *Justice* of the *Peace* or *Judge*; How Criminal would this be? And is it not much more so in Religion.

Now Preaching the Gospel is the Principal and chief Part of a Ministers Office; the very first thing in the Commission, *Mat.* 28. 20. *Paul* lookt on Preaching to be his great Work, 1 *Cor.* 1. 17. 2 *Tim.* 4. 2. *Preach the Word, instant in Season and out of Season.*

Arg. 3. If God was angry, in the time of the Law, with those who did usurp the Priest's Office; then God, being the same for ever, will be angry, in the days of the Gospel, with those who usurp the Ministers Office.

But God was angry with such in the time of the Law, *&c.*

Ergo, he will be angry with such as, in the days of the Gospel, usurp the Minister's Office.

The *Major* is clear from *Heb.* 13. 8. *God is Immutable, the same yesterday, to day, and for ever.*

The *Minor* is prov'd from,

1. The Example of *Uzzah*, 2 *Sam.* 6. 6, 7, 8. He dy'd for meddling with the Ark, which none might do but the Priests only, as is evident, *Num.* 4. 16. *Uzzah's* intention was good; the *Oxen* stumbled, he lays hold on the Ark to prevent its falling, but he had better have let it alone; the Lord smites him dead on the Place for touching it. Good Intentions can never justify Irregular Actions: O that such who thrust themselves into the Ministry, would remember *Uzzah*; Are your intentions and aims good, so was his, but God smote him for it.

2. 'Tis clear from the Example of King *Uzziah*, 2 Chron. 26. 16, and 20. He presum'd to burn Incense in the Temple, which alone belong'd to the Priests, and the Lord smote him with a Leprocy.

3. But especially this is clear from the Examples of God's very remarkable Judgment on *Korah*, *Dathan*, and *Abiram*, Num. 16. 1, 2, 3, 4, and 39. these Men thrust themselves into the Priests Office, and would offer Incense themselves; And what was their Pretence? Why, *vers.* 3. *Ye take too much upon you, seeing all the Congregation is holy, every one of them,* &c. therefore they may offer Sacrifice, Preach and Pray as well as you: And is not this the

very

very Controversy at this day, all may Pre- any that have Gifts may Preach.

But oh that such would remember the of those Men, whose design was to level Majestry and Ministry, by crying down and *Aaron*, the Lord shew'd a dreadful ju ment on them; the very Controversy the same then as now, *Korah* and his pa said all might offer Incense, all were hol Our Brethren now say the same, every who hath Parts may Preach, &c.

Oh let the Lord himself decide this C troversy between us. And 'tis here don such an awful manner, that might make t bold Invaders tremble.

Arg. 4. If none may Preach but such are sent, then every gifted Person may Preach. But none may Preach but such are sent, *Ergo*, &c. This is prov'd Rom. 15. *How shall they Preach except they be se* All that Preach Authoritatively from C must be sent Immediatly from God or Chri and then they much prove their sending Miracles; or else mediatly by Men, *i. e.* such whom Christ hath appointed to sepe set apart, and ordain them to this Work.

Now, without such sending, how can t Preach? *i. e.* they cannot do it duly, profi bly, and by Authority from Christ; for otherwise there were, and still are, some run before they are sent, *Jer.* 23 1. *I ha not sent these Prophets, yet they run*, &c.

Obj. *Gifting is sending.*

Answ. I deny it, Gifts are one thing, and ending another; many Thousands are Gifted t are not sent to Preach; *Paul* and *Barna-* had singular Gifts, yet they must be Or-in'd, *Acts* 13. 1, 2, 3. in *Mat.* 10. 1. *Christ* ifts the *Apostles*, but, besides this, they must sent, therefore, *vers.* 5. *Christ* sends them,

Arg. 5. If all that have Gifts may Preach, n all that have Gifts may Baptize, for none y Preach that may not Baptize; the Com-ission is to do both, *Mat.* 28. 19. *Go Preach Baptize.* To Preach is the greater Work, Baptize the lesser Work; now he that may the greater, may undoubtedly do the er, 1 *Cor.* 1. 17. *Christ sent me not to Bap-but to Preach*, &c. *i. e.* Comparatively, so much to Baptize as to Preach.

If you have no Commission to Baptize, as Layman hath, then have you none to ach, *&c.* but few Laymen pretend a Power Baptize, *&c.*

Arg. 6. If none may Preach but such as Ordain'd; then every one who hath Gifts y not Preach.

But none are to Preach but such as are Or-n'd, as is clear, *Acts* 13. 3. *Acts* 15. 22. 14. 23. but more of this by and by.

Arg. 7. That which springs from Pride, conceitedness within us, or from Hereti-and Schismatical disturbers of the Church

without us, cannot be of God; for Q
causa, talis effectus, as is the Cause, such t
Effect.

Now that one Man invades anothers P
and Office, is from Pride, the thing pro
it self; suppose I should intrude into the Kin
Privy Council, or the Judges Seat, or t
Place of a Constable, or Justice of the Pe
it would be evident that Pride was the Ro
&c.

Again, this Opinion, That all, that h
Gifts, may Preach, was first invented, bro
ed, and set on foot by *Socinians*, *Armin*
Quakers, *Antipedobaptists*, and such like,
the last Age, in *Germany* and elsewhere, th
fore a Sinful and dangerous Practice,
Now that this Opinion had such an Ori
is evident from their own Writings, a
the Reformed Divines of *Germany*, that
the History of that time, &c.

Arg. 8. That which is contrary to a
Reformed Churches, Principles and Prac
in every Age and Place in the whole Wo
must be very Sinful, but this Practice of
men Preaching, is so contrary, *Ergo*, &c.

Read you all the Ancient Fathers, L
Divines, they all condemn this Practice;
all the Canons, Decrees of Councils
Foreign and Domestick Divines, s
Calvin, *Luther*, *Occulam Padius*, *Bucer*, *P*
nitius, *Pool*, *Hammond*, *Perkins*, *Burgh*
molds, *Scudder*, and a Thousand more;

p all Confeſſions of Famous and Reformed Churches of *Piedmount*, *France*, *Geneva*, *Helvetia*, *Scotland*, *England*, &c. All, as out of one Mouth, condemn theſe Lay-Preachers as not ſent of God, *&c.*

Objections Anſwered.

Error hath always ſomething to ſay for it ſelf; ſo have our miſtaken Brethren: They Plead,

Object. I. *The Lord commends* Abraham *for Teaching his Family*, Gen. 18. 19. *therefore Private Perſons may be Preachers*

Anſw. 'Tis a *non ſequitur*, that, becauſe *Abraham* taught his Family, therefore Laymen may Preach: 'Tis the Duty of every Chriſtian that hath a Family to inſtruct them in the fear of God; but it follows not that therefore they may Preach: The one is a Private Chriſtians Work, the other an Act of Office, nay, let it be granted *Abraham* Preached Publickly, yet it helps not the Objectors, for *Abraham* was a Prophet, *Gen.* 20. 7.

Object. II. Eldad *and* Medad *Prophecy and* Moſes *wiſhes all the Lords People were Prophets*, Num. 11. 25. *and* 30. *Therefore we may Preach.*

Anſw. You Err, not knowing the Scripture, theſe Seventy *Elders* were Extraordinarily Called, and Miraculouſly Gifted, ſo are not you.

Again, This was only a Spirit of Government; the Lord hereby convinces the Whole Congrega-

Congregation of *Israel*, that he had Chosen these to Assist *Moses* in the Government. What a Wild and Far-fetcht Inference is it to conclude, that because God chose 70 Elders to Assist *Moses* in the Government, therefore any that have Gifts may Preach.

Object. III. *'Tis said*, 2 Chron. 17. 7,8,9. *Compared with* 2 Chron. 19. 6, 7, 8. *That* Jehosaphat *and* Hezekiah *sent Judges and Princes to Teach the People. Therefore such as are out of Office may Preach.*

Answ. A pretty sort of Logick; That because *Judges*, or others, Employed by the King, in Reforming the Disorders of a Kingdom, go from City to City, Teaching and Instructing the People in the Nature of the *Law*, therefore Gifted Men out of Office may Preach. Do not our Kings give Instruction to the Judges? And do not the Judges at every Assize give a Charge to all present, especially Magistrates? And is not Religion oft the Subject they give in Charge? Would not this be wild for one to Argue; I may Preach, because the Judge speaks of *Religion*? Moreover, let it be consider'd, that the *Civil Laws*, whereby the *Jews* Common wealth was Govern'd, was the *Holy Scripture*; So that it was impossible to Reform the Common wealth, but they must open the Nature of the *Divine Law*: and yet we have no assurance that this was done otherwise, then by their Commanding the *Priests* and *Levites*, that went with them, to do their

ir Duties, in *Preaching* and *Expounding* the
ntures.

Object. IV. Elisha *was called from the Plow*, King. 19. 19. *and* Amos *from the Heards*; *may we*, &c.

Answ. These, as they were Miraculously alled, so they were Miraculously Qualify'd; d when *Amos* was forbid to *Preach*, he does t Plead his *Gifts*, but his *Commission*, Amos 15.

Object. V. *The Apostles were mean Men, ne-r'd Scholars*, &c. *They Preached, so may*

Answ. Jesus Miraculously fitted them with fts; even the Gift of *Miracles*; and then ve them a *Commission*: Hath he done so by ? Prove it, and we will heartily own you, t. 10. 1. 5.

Object. VI. *The* Scribes *and* Pharisees *were Persons in Office, yet they Taught, so may*

Answ. I deny it: They were either *Priests Levites*, as *John* 1. 19, 24. or else *Prophets*; so of any Tribe.

Object. VII. Stephen *being a* Deacon, *and* Pastor *in Office, yet Preached, so may we.*

Answ. Stephen was an Ordained Church-ficer, *&c.* And what he said was no Ser-n; but, being accused of Blasphemy, he es an *Apology* for himself; as the *Martyrs* This Proves nothing.

Object. VIII.

Object. VIII. Acts 8.4. *They that were scattered abroad, went every where Preaching the Word*; Ergo, *we Lay-men may Preach.*

Answ. In all Persecutions, the Rage of the Enemy falls first and fouleſt on the *Ministers*; there were now Multitudes of Preachers beſides the *Apostles*; we connot ſuppoſe the Twelve and other Ordained *Miniſters*, ſhould continue Peaceably in *Jeruſalem*, when all the Private *Chriſtians* were Baniſh'd: nay, To what purpoſe ſhould the *Apoſtles* ſtay in *Jeruſalem*, when the Multitude of Private *Chriſtians* were driven thence; it ſhould rather ſeem they were *Miniſters*, and ſuch as were ſet apart to Preach the *Goſpel*, that were driven away, and they *Preached* every where: However, if any of them were not Officers before, they were made ſo then; for the hand of the Lord was upon them, *Acts* 11. 21. *i. e.* They were Extraordinarily called, and Inabled to Work Miracles to confirm them, as this Phraſe imports, *Ezek.* 3. 14. 2 *Kings* 3. 15.

Object. IX. Apolos *Taught, and knew only the* Baptiſm *of* John, *&c.* Acts 18. 24, 25.

Anſw. Apollos was a Miniſter, 1 Cor. 3. 5. *Who is Paul, or who is Apollos but Miniſters?* He was an Eloquent Man, mighty in the Scriptures, excellently qualified by God in an Extraordinary way.

Object. X. *'Tis ſaid*, 1 Cor. 14. 31. may all Prophecy one by one; *So may*

Anſw.

Answ. They are deceived by the Word *all*] here: Who are the [*all*] here?

Not All the Saints: for Women and Children are Saints, yet they may not Prophecy: but, by [*all*] here is meant, *all* the *Prophets*: for, in that Famous *Church* of *Corinth*, there were many *Prophets*, and some disorder in the Exercise of their Gifts; the *Apostle* here directs them to *Order*, to *Prophecy* not together, but one after another, as *Vers.* 29. Now, What Logick is this, because 10, 20, or more *Ministers*, or *Prophets* in a *Church* may *Prophecy* and *Preach*, one after another; therefore Lay-men may *Preach*, &c.

Object. XI. *Heb.* 5. 11. When for the time ye ought to Teach others, *&c.*

Answ. There is a kind of Teaching, the the Duty of every *Christian*; as *Parents*, *Masters*; and one *Christian* another; 'tis such, and not *Ministerial Teaching* the *Apostle* speaks of.

Object. XII. *Christians* are a *Royal Priesthood*, *Kings* and *Priests*, therefore they may *Preach*.

1. This is spoke of all *Christian Saints*, Men, Women and Children; but all such may not *Preach*.

2. Every *Christian* is a *King*; May he then Invade the *Throne*? The meaning is, every Child of God is brought nigh to God, to offer the Sacrifices of *Prayer*, *Praise*, &c. to God. What's this to the purpose.

All

All the rest of their *Objections* are of as little force, prove nothing to the purpose, I am weary with Answering them.

CHAP. IV.

Whether Ordination of Persons to the Ministry is to be perform'd by Fasting, Prayer and Imposition of hands? As also shewing where the Ordaining power is lodg'd by Jesus Christ, *whether in a* Diocesan Bishop, *the* People, *or in the hands of* Presbyters? *Whether it be Lawful to hear* Laymen Preach, *&c.*

Quest. IV. *Whether Ordination of Persons to the Ministry be to be perform'd by Fasting, Prayer and Imposition of hands, or not?*

Answ. 'Tis necessary, in a Well-Ordered Gospel-Church, that all who are sent out to Preach the Gospel, be Ordain'd to that Work by Fasting, Prayer and Imposition of hands. And this I prove by these Arguments.

Arg. 1. Ordination by Fasting, Prayer and Imposition of hands is necessary, because all Scripture Examples of Ordination of any Persons to Divine Offices in the Church, were thus made, and none without it. None, saith Mr. *Clark*, is, or can be produced to be done without it; we have Scripture Warrant for it, but none for the neglect of it. Num. 8. 10. The

Thou shalt bring the Levits before the Lord, the Children of Israel shall put their hands the Levites, &c. So *Acts* 6. 6. There have Seven *Deacons* that were to serve tables, i. e. Administer to the Poor, an Inferior Office in the Church, yet these must be ordain'd by Fasting, Prayer and Imposition hands. So *Acts* 13. 3. *Paul* and *Barnabas*, who were Extraordinary gifted and called, ld would yet have them Ordain'd by Fasting, Prayer and Imposition of hands: So *Acts* 14. 23. And a multitude of other Places.

Arg. 2. We have an express command for 1 Tim. 5. 22. *Lay hands suddenly on no man*; where the Negative includes the Affirmative, i. e. lay hands on Meet Persons, and ve else.

Now, as the Apostles Ordain'd Ministers, must all Ministers be Ordain'd; but the postles Ordain'd by Fasting, Prayer and Imsition of hands, therefore all that are Ordain'd to Preach the Gospel must be Ordain'd the same manner.

Arg. 3. If it has been the constant Practice the Church, all along from the Apostles mes hitherto, to Ordain Ministers by ayer, Fasting and Imposition of hands, then ought to be continu'd in the Church. But has been the Practice of the Church all a- g therefore it ought to be continu'd.

Mr. *Calvin* in his Institutions, *Lib.* 4. *Chap.* *Sect.* 1. after he had, in the closing Section of

of the last Chapter, shew'd how the Apostles *Ordain'd Elders* in the Church, *viz.* By Fasting, Prayer and Imposition of hands; hence it follows, that the Primitive Churches, in their Order and Discipline, and Particularly in their making Ministers, kept Precisely to the Apostles Rules in their whole frame of Church *Offices* and *Church-Government.*

Quest. V. *Where is this Ordaining Power lodg'd by* Jesus Christ? *Whether in a* Diocesan Bishop, *or in the Body of the* Church, *or in the* Ministers *of* Christ?

1. To be sure it is not lodg'd in a *Diocesan Bishop*, for it was proved before that a *Diocesan Bishop*, as such, is no where found in Scripture, for being but a *Presbyter*, can by God's Word, claim no Superior Power above other *Presbyters*, but what is given him by consent.

2. This *Ordaining Power* cannot lye in the People, for tho' the People have a power to Elect and chuse, as is Evident *Acts* 6. 3. *Look ye out Seven Men* —— *whom we may appoint*, but they have not the *Ordaining Power*, v. 5, 6. *And they chose Stephen*, &c. *Whom they set before the Apostles, and when they had Prayed they laid their hands on them.* Meer Election to the Ministry doth not confer the Office. *Nil dat quod non habet.*

If there be neither Precept, Promise or Example in all God's Word, of, or to any People or Church that did *Ordain* their

tors; then the People have no power so
lo.

But there is neither *Precept*, *Promise* or *Example*, therefore those *Ordain'd* by the *People* ly, are no Ministers of *Jesus Christ*.

3. But this *Ordaining Power* lyeth wholly the *Presbyters* and *Officers* of the *Church*: here is no *Command*, nor *Promise*, nor *Example* to, or of any others in Scripture, that er did *Ordain*. *Officers* in the *Church* have y Authority from *Christ* to *Ordain* others the *Ministry*, as Scripture abounds with amples, *Acts* 6. 1, 2, 3, 4, 5, 6. the *People* ould not so much as *Ordain* the *Deacons*, and not the less, then not the greater, *Acts* 13. *Acts* 14. This was the custom in every *urch*, as this Scripture proves, and in every y, Tit. 1. 5.

And here let me add

Quest. VI. *Whether it be Lawful to hear* Lay-n Preach? *You have heard they have no thority to* Preach; *But may we hear them bout Sin?*

How far it may be Lawful to hear them, en we can possibly hear no Ministers, is now ubtful, and I shall not determine.

But to chuse to hear them, when Ministers y be heard, is a Sin, which I prove thus,

'Tis certainly the Duty of every Serious ristian to joyn himself a Member to some rticular *Church*, and to sit down under the *stor* of that *Church* as their *Pastor*, and constantly

stantly to hear him; this is clear from the Scriptures compar'd together, *Mat.* 18. *Act.* 28. 28. We are to feed the Flock; must then know to what Flock or Fold belong, *Eph.* 4. 11, 12. *Heb.* 13. 7, 17.

2. 'Tis Sin to hear such that we can pray for a Blessing upon their *Ministry*; this we cannot do in Faith, for such, God never sent; we can pray for nothing what God has promised; but God never mised to Bless these Mens *Preaching*.

3. Nay, we are forbidden to hear Jer. 23. 16. *Thus saith the Lord, hearken the word of the Prophets that Prophesy you.*

Object. *These were false Prophets,— those, you speak against, speak the Truth.*

Answ. Do not they say God sent whereas God never sent them, nor gave any Commission, see *vers.* 21. *I never them.* So *Jer.* 27. 14. 15. 'Tis cert saith Learned *Chemnitius*, that none are heard in the *Church* which are not sen God.

4. Yet consider further, that if they *Preaching*, as has been prov'd, then do you, in hearing them incourage them in Sin, and thereby make your selves partak of it?

Would to God weak, well-meaning *stians*, that have more Affections then

t, would ſeriouſly lay theſe things to rt.

CHAP. V.

ning the Duties *of all the* Members *of the* Church, *both* Miniſters *and* People, *to* God, *and* One *to* Another.

WE have largely ſpoken of the *Nature* of the *Miniſtry*; let us now conſider the ty of *Miniſters*, both towards *God*, and to e *Flock*, or *Church* over which they are pl-d.

I. *Miniſters* are to be Skilful, or Well Inſted in the Myſteries of the *Goſpel*, which committed to their Truſt, 1 *Cor.* 4. 1. he ſt be one holding faſt the faithful Word, that is able, by Sound Doctrine, to Exhort Convince Gainſayers, *Tit.* 1. 9. able to di-e the Word aright, to give every one od in his Seaſon, 2 *Tim.* 2. 15. they muſt well acquainted with the Scriptures, and ll ſeen in the Great Doctrines of the *Go-*, 2 Tim 1. 13. 2 *Tim.* 2. 2.

II. *Miniſters* are to *Preach* the *Goſpel*; this a *Miniſters* Great and Principle Work, or. 1. 17. *For Chriſt ſent me not to Baptiſe, but Preach the Goſpel*: i. e. *Baptiſm* was not his ncipal Work, nor the main Buſineſs he ſent about; for, that was to *Preach* but

an

an Inferior and Subordinate Work, which he did sometimes, 2 Tim. 4. 1, 2. *I thee therefore before God, and the Lord Christ, who shall Judge the quick and dead appearing, and his Kingdom; Preach the W be instant in season, and out of season, rep rebuke, exhort, with all long-suffering and ctrine.*

III. *Prayer* is another part of a *Mi* Work, Isa. 62. 6, 7. *I have set Watchmen thy Walls, O Jerusalem, which shall never their peace day nor night: Ye that make m of the Lord, keep not silence; And give him rest till he make Jerusalem a praise in the* Acts 6. 4. *But we will give our selves co ally to Prayer, and to the Ministry of the W*

IV. To *Catechise* and Instruct the Ig in the Doctrin of *Christ*, to acquaint with the Form of sound Words; this charges *Timothy*, *To hold fast the Form of words*, or Scheme of Gospel Truth, 2 T 13. And in Ordaining others to the W the *Ministry*, he charges him, *Chap.* 2. 2 *commit these things to faithful Men*, who be able and willing to Teach others. is a plain Command, not only to *Parent Ministers*, to *Catechise Children* in the *mentals* of *Religion*, Prov. 22. 6. *Train Child in the way he should go:* Heb. (*Ch* to *Catechise*, *Imitate*, or *Instruct*.

V. Another part of a *Minister*'s W to Administer both the *Sacraments*

Testament, Baptisme and Lord's Supper, c. 28. 20. 1 Cor. 11. 23. *ad finem.*

VI. Another part of a *Ministers* Work is, *Rule* and *Discipline* the *Church* according to the Will of God. *Ministers* are *Church Rulers*, *Church Governours*; and its the *Duty* of the *Church* to honour and submit to them, Heb. 13. 7. *Remember them which have the Rule over you, who have spoken to you the Word of God, whose Faith follow, considering the end of their Conversation.* And, Vers. 17. *Obey them that have the Rule over you*, &c. The *Key* of *Doctrine*, *and the Key* of *Discipline* is committed to them, Mat. 16. 19. *And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven; and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* This *Text* the *Papists* much abuse, to prove *Peter* to have a Power over all the *Apostles*, and the *Pope* to be *Peter's Successor*; so that according to them, the *Pope's* Power of Forgiving Sin is pretended to be derived from hence. But what is here given to *Peter*, is but given him in the Name of all the *Disciples*, as appears from *John* 20. 23. As to the Binding and Loosing Power, some think it only a Power to the Apostles to constitute binding Ordinances for the Church; others the Power of Church-Discipline to all Pastors to the end of the World.

VII. Another part of a *Ministers* Work is, *to visit the Sick*, Jam. 5. 14. *Is any Sick let him*

him call for the Elders of the Church, and let them Pray over him.

VIII. To comfort the feeble-minded to establish the Weak and Wavering, 1 Thes. 5. 14. *Now we exhort you Brethren warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men.*

IX. To Teach not only Publickly but from House to House, Acts 20. 20. *I have kept back nothing from you, but have taught you publickly and from House to House.*

X. To be an Example to the Flock in all Pious Affections and Holy Conversation, 1 Tim. 4. 12. *Be thou an Example of Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.*

II. Now let us consider the Duty of Christians or Church-Members.

1. Towards God.
2. To their Pastors.
3. One to another.

We are now come to consider the Duty of Members or Members of a Particular Church, as distinct from their Rulers and Officers; and these are all the Members of the Church except the Officers. Now,

1. Their Duty towards God is expressed in the first Table, which is to know God, to fear him, cleave to him; to hear, receive

ey his Word, to sanctify his Name and bbaths, to wait on him and worship him in irit and Truth, *Joh.* 4. 24. To chuse him r our God, to follow hard after him, and to light in him, and love him with all our oul, Mind, and Strength, and to place all ur Rest and Happiness in him, *Mat.* 22. 37. *al.* 37. 4, 5.

II. The Duty of Church-Members towards eir Pastors and Ministers; and these are 1. To obey them in the Lord, *Heb.* 13. 7. *emember them that have the Rule over you,* nd vers. 17. *Obey them that have the Rule over ou, and submit your selves, for they watch for our Souls.*

2. To imitate their Pious and Holy Examples, Heb. 13. 7. *Remember them that have Rule over you, who have spoken to you the rd of the Lord, whose faith follow, considering end of their Conversations.*

3. To Pray for them, for their Work is eat, and their Temptations and Discouragements are very many, *Heb.* 13. 18. *Pray for* , &c. 1 *Thes.* 5. 25. 2 *Thes.* 3. 1. *Finaly ethren pray for us, that the Word of the Lord ay have free passage.*

4. To Love, Honour, and very highly teem them for their Works sake, 1 *Thes.* 5. , 14. *We beseech you Brethren to know them ch labour among you, and are over you in the rd, and admonish you. And to esteem them y highly in love for their works sake.* The

World hates, despiseth and Reprocheth the
therefore you must Love and Esteem them.

5. To wait on and constantly attend the
Ministry, *for they watch for your Souls*, Heb
17. If they are to be instant in Season
out of Season, in Preaching, you must be
stant in Season and out of Season in he
ing.

6. Not hastily or rashly to receive an Ac
cusation against them; the World is apt
fling Dirt and Reproach upon them, but
are not hastily and groundlesly to believe
receive what they say, 1 *Tim.* 5. 19. *Aga
an Elder, receive not an Accusation, but be
two or three witnesses.*

7. You are carefully to examin and co
pare what they say and Preach to you
the Holy Scriptures, and what is contr
thereto reject, and what is agreeable the
to retain, *Acts* 17. 11. *These were more n
then those in* Thessalonica, *In that they rece
the word with all readiness of mind, and sear
the Scriptures dayly, whether those things
so.*

8. 'Tis also their Duty to fly f
Teachers, who cause Rents and Divisions
the Church: All are to be look'd on as
Teachers who are not sent of God, and C
missioned according to the order *Jesus C*
hath fixed in his Church, *Rom.* 16. 17.
I beseech you Brethren mark them which
divi

Divisions and offences, contrary to the Doctrin which ye have learnt, and avoid them.

III. Let's now see the Duty of Church-Members one towards another.

Now the Duties Christian Church-Members owe to each other are,

1. To Love one another and bear with one anothers Infirmities, *Joh.* 15. 12. *This is my Commandment that ye love one another*, Rom. 15. 1. *We that are strong ought to bear the Infirmities of the weak, and not to please our selves.*

2. To indeavour to Edify and build up one another in Knowledge, Graces, and Holiness, and for that end to be often together in Christian Communion, in Prayer, Repeating Sermons: Tell one another your Experiences, and what God has done for your Souls, Mal. 3. 16. *Then they that feared the Lord spoke often one to another.*

3. Another Duty is Brotherly Admonition and Reproof, which is to be done with much meekness, *Lev.* 19. 17. *Thou shalt not hate thy Brother in thy heart, thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him.* Psal. 141. 5. *Let the Righteous smite me*, &c.

4. Another Duty is to be very tender of the Churches Peace; avoiding all causes of Division and Strife, *Rom.* 16. 17. *Mark them which cause Division*, &c. Maintain the Unity of the Spirit in the Bonds of Peace, not with-

drawing and seperating from the Church in
light manner.

5. A Tenderness and Respect for the poo
Saints, the meanest Christian, *Gal.* 3. 28.
are all one in Christ; and yet this must n
hinder our shewing Civil Respect to Men a
cording to their Age, Office, or Estate an
Degree in the World.

6. Another Duty is Charity to all
want, but especially to the Poor Saints, *He*
13. 16. *To do good and communicate forg*
not, &c. *Jam.* 1. 27. *Pure Religion and un*
defiled before God and the Father is this, To
the Fatherless and Widdows in their Affliti
and to keep himself unspotted from the World.

7. To put the most Charitable Co
struction on the Words and Actions o
thers that they will bear, 1 Cor. 13. 7. *Cha*
beareth all things, believeth all things, hopeth
things, endureth all things.

8. Prayer for one another is anot
Duty we owe, *Jam.* 5. 16. *Pray one for a*
ther.

9. Another Duty is to walk Examplar
so as that we may give no Offence to the
to the *Gentile*, or to the Church of God
Cor. 10. 32. So as not to open the mo
of open Enemies, nor grieve the Spirits of
that fear God.

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CHAP. VI.

Of Church Discipline; Lodg'd in the hands of the Ministers of Christ. Who are to be own'd and receiv'd as Church Members. What the Power of the Church is, in taking in, Censuring and Rebuking, and casting out such as Repent not.

THE Lord *Jesus Christ*, who is the King and Supream Ruler and Governer of his Church, hath appointed a certain Rule and Order of Church-Government to be own'd, obey'd, and submitted to by all the Members of the Church; and they who oppose and refuse that Government *Christ* has appointed in his Church, they oppose and resist *Christ* himself.

Now, as the Churches are Parts and Members of a Nation, or Kingdom, so they are subject to the Civil Magistrate; and all the Members of the Church, whether Ministers or private Christians, are, and ought to be subject to the Magistrates; for, so hath God commanded, 1 Pet. 2. 13, 14. *Submit your selves to every Ordinance of Man, for the Lord's sake, whether it be to the King, as supream, or unto Governours, as unto them that are sent by him,* &c.

But we are speaking of the Church, as call'd out of the World, and separated from it,

and Incorporated together in an Holy Society, to Serve and Worship God: And, in this respect, the Church has Peculiar Laws, and Rules of Government, distinct from the Civil *Laws* of Princes.

The Church is a Spiritual Society, Governed by Officers and Laws of *Christ*'s Appointment.

I. In whose Hands is the Government of the *Church* Lodged?

Ans. 1. Not in the Hands of all the People, that would be a strange Confusion to have no Rulers; *Christ* never gave the *Power of the Keys* to the Whole *Church*.

2. Not in the Hands of a Lay-*Chancellor*, *Registers*, *Surrogate*, *Apparitor*; these are Civil Officers the Scripture knows not.

3. Not in meer Lay-Ruling *Elders*; it does by careful Inquiry into God's Word, there appears to me no such Church-Officers, that had a Power to Rule in the *Church*, but only to *Preach* and Administer the *Sacraments*; the place so much pleaded for it, in 1 Tim. 5. *The Elders that can Rule well*, &c. seems to say nothing to the purpose: For, as Mr. *Baxter* Notes upon the Place, "That nothing can be thence concluded, but that as in the Primitive Times there were many *Elders* or *Ministers* in one *Church*, the Work of *Preaching* and *Ruling* being distributed as they thought fit, but, all having one and the same Office.

4.

4. But this Power is Lodged in the Hands of the *Presbyters* and *Miniſters* of the *Church*; this is very plain from Scripture, they are called *Rulers*, Heb. 13. 7. 17. And to them the Keys of *Church*-Power and Diſcipline are committed, *Mat.* 16. 19. Neither is there any Scripture to ſhew, *Chriſt* committed this Governing-Power to any other.

II. But what is the Governing-Power given by *Jeſus* to theſe Church-Rulers?

Anſw. It is a Power given by *Jeſus Chriſt*, and entruſted with the Guides and Officers of the *Church*; to Order, Rule, and Govern the *Church*; and to Adminiſter all *Chriſt*'s Ordinances according to the Goſpel.

But here I only take notice of Four Things.

1. The Power of Admitting Members into a Particular Church, and what manner of Perſons they are that are to be received and owned as *Church*-Members: In this, as well as other Caſes, we muſt be guided by God's Word; I ſpeak here only of Members in full Communion; and here let it be carefully obſerved, that ſuch Perſons as were by the *Apoſtles* and firſt Planters of the Goſpel-*Churches*, received, owned, and taken in for *Church*-Members; are, by us, to be received and owned ſuch now, the Rule to them and us being the ſame.

Now the Perſons that were the Subject-matter of the *New Teſtament-Churches*, are called Saints, Rom. 1. 7. *Called to be Saints:*

They were, many of them, so in Truth, all them so in Profession; while Persons mak Tollerable Profession of the *Christian Religi* not contradicting that Profession, by such lowed Sin, as will prove them no Saints; are bound, in the Judgment of *Charity*, to fleem them *Saints*, tho' many of them may be really so: So likewise the *Church* of *Corin* 1 Cor. 1. 2. *Unto the Church of God which* Corinth, *to them that are sanctified in* Christ Jesus, *called to be Saints, with all that in ev place call on the Name of the Lord* Jesus. 2 Cor. 1. 1. Gal. 1. 2. Ephes. 1. 1. Ph 1. 1. Col. 1. 1. 1 Thes. 1. 1. 2 Thes. 1 1, &c. In all which places you have eithe *Saints* or *Church* in such a Place, which are nonimous Phrases; the *Saints* were the *Chur* the *Church* were all *Saints*; *i. e.* such, w having received the Doctrin of the Gos and Professed to own *Christ* as their Savio were united in one Ecclesiastical Body for ly Worship and *Christian* Communion; t there were yet not only many Imperfectio in the best, but many who were Scandalo ly Guilty, as is very evident in the *Church Corinth*; in some Errors in Judgment, their very undue Approach to the *Lord's T ble*, 1 Cor. 11. But we must not suppo these Persons, known to be Erroneous Scandalous, when first admitted, but aft wards appeared to be so.

Now, forasmuch as the *Lord's Supper* is

Ordinance of full Communion, only for such as are *Church-Members*; therefore that Person that hath a Right to sit down at the *Lord*'s Table, hath a Right to *Church-Fellowship*. Therefore let us enquire what is necessary to fit us for that Ordinance, and the same will qualify us for Full *Communion* and *Church-Membership*.

1. There must be a Competent Measure of Knowledge in the Doctrines and Mysteries of the Gospel; this Knowledge must be especially in the Fundamentals of the *Christian Religion*, particularly in the *Person* and *Offices* of *Christ*, John 17. 3.

2. The *Persons admitted* must be such, as are Dedicated to *Christ* in the *Sacrament* of *Baptism*; such as have not received the First *Sacrament* are not to come to the Second.

3. Such as come to the *Lord*'s *Supper*, or to full *Communion* in the *Church*, must Solemnly renew and Ingage to stand to their *Baptismal Covenant*, i. e. to Repent of Sin, to Believe in *Jesus Christ*, to Deny *Ungodliness, and Worldly lusts, and to live soberly and righteously in this present evil World*, Tit. 2. 11, 12. A professed Subjection of Soul to *Jesus Christ*, or of Regeneration and Holiness in *Christ*'s Name; together with a *Promise* of performing the duties of a *Church-Member* to *God*, to our *Pastors*, and Fellow *Christians* (as before.) I know

no reason why such a *Person* should be deny
Full *Communion*, unless the *Person* should
Guilty of such known Sin, or Disorder
Walking, as may evidence the *Profession*
makes to be meerly in Hypocrisie: And,
this case, 'tis better to be too Large in
Charity, then too *Censorious*; for when
have done all, the Heart is God's Fort-Royal
none but God can search it out: many
are unsound, will yet have such a Right to
sible Church Membership, as that we shall not
able to keep them back.

Now the Whole *Church* ought to be Judg
of the Conversations of *Persons* Admitted
because they live amongst them, and are
able to Judge.

But the *Officers* of the *Church* are the
meet and fit Judges of their Knowledge
Qualifications for *Church Communion*, for
they, by the *Ministry* of the *Word*, Gath
and Plant *Churches*, 1 Cor. 3. 5, 6, 7.

II. Likewise the Care of Feeding, Watch
ing over, and Rebuking, Reproving, and Ad
monishing belong to the *Pastors* and *Officers*
the *Church*. Indeed the Duty of Rebuk
and Reproving belongs to all the *Mem*
of the *Church*, as is shewed before; But e
cially to the *Officers* of the *Church*, 1 Thess.
12. *And we beseech you, Brethren, to know*
that labour amongst you, and are over you in
Lord, and admonish you, 2 Thess. 3. 6.

we command you to withdraw your selves from every Brother that walks disorderly.

III. To the *Officers* of the *Church* doth it likewise belong to debar *Persons* of *Church Fellowship*, and Full Communion, *i. e.* to Suspend *Persons* from the *Lord's Table*, which is, by some called, *The Lesser Excommunication*; or, *Excommunicate* and cast them out of the *Church*, 1 Tim. 5. 20. *Them that sin rebuke before all, that others also may fear*, Mat. 7. 6. *Cast not that which is holy to Dogs, neither cast your Pearls before Swine*, and 1 Tim. 1. 20. *Of whom is Hymeneus* and *Alexander, whom I have delivered unto Satan*, 1 Cor. 5. 4, 5. 5. 13. Mat. 18. 17.

IV. To the *Officers* of the *Church* likewise belongs to Revoke these Censures, that when *Admonish'd, Censur'd*, or *Excommunicated Persons* Humble themselves and Repent, to Admit them again to Full *Communion*, Mat. 16. 19. *And I will give unto thee* (i. e. to *Peter*, in the Name of all the rest) *the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven*, Compare with 2 *Cor.* 2. 6, 7, 8.

CHAP. VII.

Shewing what Schism *is, and when Persons are guilty of it. And of Consociation of Churches and* Synods.

NO Religion can possibly more oblige those that Profess it to Unity than the Christian Religion doth. The Christian Religion affords us very Excellent helps, yet many who profess the Christian Name are sadly guilty of the breach of this Unity, which is called Schism.

Schism is a causeless Rupture, or Rending of Churches, or Christians in Church-Communion, one from another. And this Schism is either in the Church, or from it: A Schism in the Church consists in differences and Dissentions between the Members of a Church: thus we find a Schism in the Church of *Corinth*, they differed concerning their Ministers, crying up one above another, as the weak or Carnal Professors use to do, 1 *Cor.* 1. 12. They looked more on the Teacher then on the Truth, and they had other differences about coming to the Lords Table, 1 *Cor.* 11. 21. 22. As also concerning the several Gifts, 1 *Cor.* 12. 25. 26. This is a very great Sin.

Again

Again, there is a Schiſm from the Church, d that is when an unwarrantable Rent and peration is made from a Church; when erſons withdraw themſelves from the Church illingly, without any juſt cauſe, or for every ght Trifle. This is Sinful Schiſm when we ave a Church where all the Ordinances of hriſt are purely Adminiſtred, and nothing at is Sinful impoſed upon us; and ſo to ve or ſeperat from a Church, out of gidi- s or wearineſs, is very Sinful.

But, to depart from a Church in which the eat Doctrines of the Goſpel are overturn- , and Idolatrous and Superſtious Cerimo- es are introduced; and where we can have Tolerable Comfort or Edification, we may, , we muſt depart: Seperation in this caſe no Sinful Schiſm: So that tho' the *Papiſts* rge the *Proteſtants* with Sinful Schiſm for parting from the *Romiſh Church*, yet the *teſtant Churches* have committed no Crime eperating from *Rome*, but have done what s and is well-pleaſing to *Jeſus Chriſt*. For well proved, by many Proteſtant Divines, the Church of *Rome* is Myſtical *Babylon*, Synagogue of Satan, and therefore the y of all to ſeperate from her, *Rev.* 18. 4. *e out of her my People, that ye be not per- r of her Sin, and that ye receive not of her gues.*

ut as to the Seperation among *Proteſtants*, y Seperation is not Schiſm; we would not

ſeparate

seperate from the *Church of England* if [illegible] could avoid it, but there are Terms of Com[illegible] Unity Imposed upon us, which we cann[illegible] comply with without violating our own Co[illegible] sciences; we have studdied, Read, and Pray[illegible] and done all we can to satisfy our selves, [illegible] the more we search the Scriptures, and [illegible] God's Direction, the more we dislike the [illegible] posed Ceremonies, and are brought to this [illegible] evitable strait, that we must conform a[illegible] Conscience, and so wound our Peace, or [illegible] Silenced, Suspended, and thereby rend[illegible] uncapable of Publick Communion. We [illegible] gladly Exercise our Ministry in the Pub[illegible] Churches, were not the Doors lock'd a[illegible] us. So that we cannot, by any light we [illegible] in God's Word, look on our selves [illegible] guilty of Schism; nor our *People* that will [illegible] ly own and receive us as their *Pastors*: [illegible] tho' we indeavour to have high Thoughts [illegible] many that do conform, yet we look on th[illegible] to be the *Schismaticks* who impose Unsc[illegible] tural Terms of Unity upon us, and thrust [illegible] out for not complying. There ought to [illegible] no more imposed on us then *Christ* and [illegible] *Apostles* have made necessary to Church U[illegible] *Acts* 2. 42. *They continued stedfast in th[illegible] postles Doctrin, and fellowship, and in br[illegible] of Bread, and of Prayers.* We part with [illegible] Church as a Marriner parts with his G[illegible] in a Storm. 'Tis Bishop *Bramhall's* A[illegible] to the *Papists*, saith he, "If they did i[illegible]

on us a neceſſity of doing Sinful things,
and offending God, and wounding our Con-
ſciences, then we did not leave them, but
they did drive us out from them. So we
we are not departed from the Doctrin of
Chriſt, nor any of his Ordinances, and ſeeing
ey will not permit us to Worſhip God with
em, without doing what we judge to be
ful, muſt we therefore forbear to worſhip
all?

Our Aſſemblies are true particular Church-
for where there are Lawful *Paſtors* diſ-
ſing Holy Ordinances, and a *People* meet-
, and unanimouſly joyning in the uſe of
em, there is a true Church. *Hic eſt fons*
itatis, hoc eſt templum dei, hoc domicilium
i, as *Lactantius* ſpeaks; What want our
ſſemblies, except the Controverted Cere-
nies, we Read the ſame Holy *Scriptures*,
Preach the ſame Holy *Doctrin*, we have the
e *Prayers* in Subſtance, tho' no *Liturgy*, we
e the ſame Holy *Sacraments* Adminiſtred
Miniſters duly called, and rightly Ordain'd
Scripture-Biſhops: We have a great Love
a very honourable Eſteem for *Churches*
Miniſters that differ from us, if they yet
ld the Foundation: Where, or what then
he *Schiſm* we are guilty of.

II. Of the *Conſociation* of *Churches*.

The *Church* of *Chriſt* which is *Catholick*, be-
g diſtinguiſhed into leſſer *Societies*, i. e. *Par-*
ticular

ticular Churches, and tho' these *Particular Churches*, being rightly constituted and organiz'd, have the Government within themselves, *i. e.* Every stated *Church* hath its own proper *Pastor* or *Pastors*, having full Authority to Teach and Govern it in the Name of *Christ*.

Yet there is a Subordination of *Particular Churches* taken distributively, to an Associate or Collective Body of the same Churches, whether there ought not to be a Union or Consociation of Particular Churches among themselves?

Now it must be granted that Particular Churches are so many distinct Members of one great Body, *i. e.* They are Parts and Members of the Universal *Catholick Church*; therefore being all United to one Head, which is *Christ*, and all walking by one Rule the Holy Word or Gospel of *Christ*; that they cannot but be interested in each other, and have a Mutual concern in each others well being; as a Particular single Church for Provincial, and a Provincial for a National Church; and again, this National Church with all other Nations and Churches abroad professing the same Holy Gospel of *Christ*.

And if the Faithful Rule of one, two or more Pastors in a single Church, by their Holy Diligence and Wisdom, can advise what most to the Glory of God, and Edification of this single Church; much more like

hat an Association of such Faithful Pastors, bered together by consent from many urches, should be able to judge what is best the whole.

III. Of a *Synod.*

And such an Association of the Pastors of veral Churches may be called a *Synod*, when Pastors or Deputies of several Particular urches meet to advise and consult for the od of the whole: And that the Unanimous reement of the Associated Pastors is bind- to all the Churches whom they represent, ovided their Decrees are not contrary to ipture, is evident, *Acts* 15. 2, 4, 6. *When efore Paul and Barnabas had no small dissen- and disputation with them, they determined Paul and Barnabas and others of them should to Jerusalem unto the Apostles and Elders this question:* Read *vers.* 4, 6. *Acts.* 15. 9. But this question I leave to others are better able to speak to it, as being ond the design of this Discourse.

The Conclusion: Proving it to be the Duty of y Christian to joyn in, and be a Member of well-order'd Particular Church.

Now as a Conclusion to the Discourse con- ing the Church, let me exhort and per- le every one that love their Souls to give emselves to be a Member of some Parti- well-order'd Church. And I hope I have

have prevailed, when I have proved it
Duty: Now that every one ought to be
as a standing Church-Member, to some
ticular Church, I prove it,

1. Because those Saints we Read of
Scripture were Members of some Partic
Church, *Rom.* 16. 1, 2. *Phebe* was a Me
of the Church of *Cenchrea*, see *v.* 3. ad
Mat. 18. 17. *Tell it to the Church*, i.e.
Church whereof you are a Member, *Ac*
47.

2. It was the manner of the Apostles,
whereever God Blessed their Ministry to
Conversion of Souls, they still United
into a Particular Church, Ordaining the
ders to watch over them and feed the
the Name of the Lord, *Acts* 14. 23. *Or*
ing them Elders in every Church.

3. *Christ* commands us so to do, *Ca*
7, 8. The Church comes there with ea
Christ, *Oh! shew me thou whom my Soul*
where thou feedest, where thou makest thy
to rest at Noon, &c. Now *Christs* Ans
plain, *vers.* 8. —— *Go thy way forth by th*
steps of the Flock, feed thy Kids beside th
herds Tents.

4. Because *Christ* is there Graciously
sent, and where should we be, but

is, *Rev.* 1. 12. —— *I saw seven Golden Candlesticks*: (i. e. Churches) *and in the midst of seven Golden Candlesticks one like unto the Son of Man, cloathed with a Garment down to the Foot*, &c.

2. The *Titles* and *Epithets* given to the Church in Scripture, it is called the House of God, 1 *Tim.* 3. 5. The Flock of God, *Acts* 20. 28, *&c.* The Terms plainly intimate, that every Believer must be an Inhabitant in this House, a Member of this Flock.

3. The Names given to *Ministers*, they are called *Shepherds*, *Overseers*, Acts 20. 28. *Watchmen*, *Rulers*, Heb. 13. 7, 17. This proves that they have a Peculiar House, Flock, *&c.* to Rule and Govern.

4. The Duty of *Ministers* to their Flock doth suppose them to have some who are their Peculiar Charge, if we know not who are of that Flock or House, how can we perform the Duty of Pastors to them, *Acts* 20. 28.

5. The Duties of *People* to their *Ministers*, to submit to them, *Heb.* 13. 17. and obey them, to love them, pray for them, afford them a comfortable Maintainance, this they cannot do if they know not who are their own Pastors.

9. From

9. From the end of the *Ministry*; to struct, Edify and build them up, *Eph.* 4 12.

10. Every Christian is to pertake of Ordinances, which he cannot do unless he a *M*ember of some Church, *Psal.* 119. 4. *Luk.* 1. 5, 6.

PART

PART II.

A

DISCOURSE

Concerning the

LORD's SUPPER.

Wherein is Shewed,

I. *The* Nature, End, *&c. of the* Lord's Supper.

II. *That* Christians *now lye under greater Obligations to attend frequently upon the* Lord's *Table, than the* Jews *did of old to attend on the* Passover.

III. *That a* Careless *and* Cautless *Neglect of the* Lord's Supper *is a great Sin, procuring great and sore* Judgments.

By *Michael Harrison* in *Potters-Pury.*

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TO THE

hristian and Candid Reader,

Especially

My Own *FLOCK.*

THE Following Discourse *is the Substance of several* Sermons *Preached upon this* Text, *by way of Preparation for the* Lord's Supper. *My both in* Preaching *and* Printing *is the same, To Inform your Judgments more clearly in* Doctrin *of the* Sacrament; *And, to Cure Sinful Extreams which many are guilty of. Some lay too much stress upon the* Sacrament, *ving too highly of the* Outward Work, *as if neer Receiving the* Sacramental Elements, *such a Vertue in them, as to Sanctifie the* Re-, *and make him fitter for Death, and more and Acceptable to God then he was before · is a Great Evil, and Borders too near the* h Doctrin *of* Opus Operatum: *This is stitiously to Abuse God's Sacred Institutions, to make those things, Appointed by God, for*

you

our Edification and Salvation, to be the M
our Hardening and Damnation; *wherein t*
Soveraign Gospel Ordinances, *without*
Preparation for, and a Spiritual Frame an
position of Soul in the Use of them, ca
Good.

2. *Another sinful Extream, is, many*
Well-meaning Persons are, from time to ti
off, by a Slavish Fear, of their own Unwo
they stand Trembling, at a distance, and d
come: And yet, through Grace, feel their
tual Sickness, their Need of Christ *to H*
Bind up their Wounds; Sincerely Pant an
ger for him, both to Justifie and to Sanctif
and yet cannot see that all the Worth
bring to Christ, *is to see our Unworthine*
willing to be saved in a Gospel-way, *Isa.*
Mat. 11. 28. *Mat.* 5. 6. *Rev.* 22. 17
this may be a means of Remedying this,
Evils, is the earnest Prayer of your S
vant,

Michael Ha

Numb

Numb. IX. 13.

But the Man that is clean, and is not in a Journey, and forbeareth to keep the Passover; even the same Soul shall be cut off from his People; because he brought not the Offering of the Lord in its Appointed Season: that Man shall bear his Sin.

GOD having, with a Powerful Arm, brought up his People out of *Egypt*, and led them as far as *Sinai* in the Wilderness; where he now Commands them to keep the *Passover*.

The *Passover* was first Instituted in *Egypt*, a Memorial of their present Deliverance out of their *Egyptian* Slavery; It was a *Sacrament* of the *Covenant of Grace*, and it looked forward, Pointing at Salvation by the Death of *Christ*.

Now the *Passover*, in its First Institution, we have, *Exod.* 12. wherein every Family, or the Family was too small, two Families might joyn together; they must take a Lamb that had no Blemish, upon the Tenth day of the Month *Abib*, which was the First Month after the *Vernal Equinox*, and Answers to part of *March*, and part of *April*; This *Lamb* was

to be kept till the Fourteenth Day, by w... Preparation, and then to be killed, and ... a Bunch of *Hyssop*, to Sprinkle the Blood ... on the upper Door-post, and upon the T... Side-posts of the Door; And to Roast ... Whole *Lamb*, and then to Eat it in a Tra... ling-posture, *i. e.* with their Staves in t... hands, and their Loyns Guirded. They ... to eat it in Remembrance of their Del... rance out of *Egypt*; And as a Sign of t... Salvation by *Jesus Christ*, the *Lamb of God* ... was, in Due Time, to be Offer'd up for t...

Now the *Passover* was a Divine Ordina... and whoever did not make Conscience to P... pare themselves for, and to Worship God ... it, were to be Cut off.

Now the Case standing thus, with Relati... the *Passover*, this occasions a Case to be bro... to *Moses*, *v.* 6. 7. Certain Men, who ... defiled by the Dead Body of a Man, so ... they could not keep the *Passover* on that ... came to *Moses*, and said, *We are defiled ... Wherefore are we kept back that we may n... fer*, &c. *q. d.* If we forbear, we are to b... off; and if we come thus defiled, we ar... be Cut off: What shall we do? Now ... *Text* is part of *Moses* Answer; shewi... what cases a Man might be excused from ... ing to the *Passover*.

1. In case of Legal Uncleanness, whi... by touching a Dead Body, or any U...

hing, *&c.* these must not come to the *Pas-*
over, till Cleansed, according to the *Law.*

2. If any were in a Journey, upon needful Business, forced abroad, at the Time when the *Passover* was Celebrated, then he was Excused; but otherwise, if not thus hindered, it was a very dangerous thing to Absent from the *Passover*; For,

1. He that Omits, or Neglects the *Passo-*
ver, he shall bear his Sin, as in the *Text*, i. e. The Punishment of his Sin, for so this Phrase signifies, Gen. 4. 13. *My sin is greater then I can bear.* So 'tis in the *Hebrew*, This neglect is a Sin, and a Sin that shall be Rewarded back in the Due Punishment of it: And if the Question be Asked, What is the Punishment of this Sin? 'Tis Answer'd,

2. He that Omits, or Neglects the *Lord's*
Passover, shall be Cut off: Now this Phrase, *to be Cut off*, imports either,

1. An *Exclusion* from *Communion* with the *Church* by *Excommunication*, which is a Sore Judgment.

2. Rather an Untimely Death to be Inflicted by the Hands of the Magistrate, to whom God committed the Execution of this, as well of other Laws.

And least any should complain of the verity of this *Law*, a Reason is in the Text ven of it, *viz. Because he brought not the fering of the Lord in his Appointed Season*, Because they did not appear before the L and Offer such Sacrifices, and perform Services to him in that very Season God co manded it.

Now the *Passover* being the *Second Sa ment* of the Covenant of Grace, and the G Thing therein Signified, and Represented ing *Jesus Christ*, and Redemption by his De

I shall hence take occasion to speak of *Second Sacrament* of the Covenant, as it stands, *viz.* the *Lord's Supper*; being, in stance, the same with the *Passover*; for, *Passover-Lamb* was *Christ*, John 1. 29. *the Lamb of God!* As the *Paschal Lamb* to be without *Blemish*, in this it was a T *Christ*, 1 *Pet.* 1. 19. *Christ was a Lamb out Blemish and without Spot:* The *Apostle* presly calls *Christ*, *Our Passover*, 1 Cor. *Christ, our Passover, is Sacrificed for us.* Though the Feast of the *Jewish Passover* ceased; yet *Christ*, who was Typified, Signified thereby, is come, and hath Offe up himself a Sacrifice for us; and we are b to Commemorate his Death in that wa hath appointed: Now, tho' *Circumcision* the *Passover* were taken down together, the *Mosaical Ceremonies*; yet the *Covena Grace*, of which they were Seals, is not

own, but ſtands firm for ever: Therefore
t Lord *Jeſus Chriſt*, the Head and King of
s *Church*, hath Inſtituted *Baptiſm*, and the
rd's Supper in ſtead of them; *Baptiſm* being
e ſame to us, which *Circumciſion* was to
em; and the *Lord's Supper* being, in Sub-
ance, the ſame with the *Paſſover*.

Now, as the *Goſpel* is more Excellent then
e *Law*, ſo it does not looſe the Reins, and
us at Liberty to Obey or not. But *Chri-
ans* lye under an higher Obligation, to ſub-
it to all Goſpel-Ordinances now, then the
ws did to obey and ſubmit to the Ritual Or-
nances of that Diſpenſation.

Doct. Such as cauſeleſly forbear coming to
e *Lord's-Table*, do incurr great Guilt; and
ovoke God to inflict upon them grievous
niſhments.

In ſpeaking to this *Doctrin*, I ſhall do theſe
hree things,

I. Shew you the Nature and End of the
rd's Supper.

II. That Chriſtians have not only an Equal,
t a greater obligation to attend on and ob-
ve duly the Ordinance of the *Lord's Supper*,
en the *Jews* had to obſerve the Ordinance of
e *Paſſover*.

III. That a careless and causeless Neg of this Blessed Ordinance of the *Lord's Supp* is a great Sin, producing sad Effects.

I. Let us consider the Nature and End the *Lord's Supper*.

The *Lord's Supper* is the Second Sacram of the *New Testament*, or Covenant of Gra instituted by *Jesus Christ*, in the Room Place of the *Passover*, now taken dow wherein by Bread and Wine set apart and ceived, according to Christs Institution; Death and Sufferings, together with all Benefits Believers receive from Christ, therein shew'd forth and sealed to such a right manner receive it; as also the wor Communicant does hereby Solemnly re his Baptismal Covenant, and engage him to Christ and his Church for ever. Here serve,

1. *Jesus Christ* is the Author of this Sa ment, Mat. 26. 26. *And, as they were eati Jesus took Bread, and Blessed it*, &c.

2. It is the Second Sacrament of the *Testament*, or Covenant of Grace; *Baptis* the first. and to be first Administred: are to Receive the *Lord's Supper*, that are first *Baptized*. And it's a Sacrament of *New Testament*, or Covenant of Grace;

nure whereof is, *Believe on the Lord Jesus hrist, and thou shalt be saved and thy House*, cts 16. 31.

3. The *Lord's Supper* comes in the Room d Place of the *Passover*, 1 Cor. 5. 7. *Christ Passover is sacrificed for us:* both of them rected to *Christ* for Salvation, but, with this ference, the *Passover* looked at *Christ* to me; the *Lord's Supper* a Memorial of *Christ* eady Come and Crucified.

4. The External and Visible Elements in *Lord's Supper* are *Bread* and *Wine*, set apart a lawful Minister of the Gospel, *Mat.* 26. 27.

Bread is the Stay and Staff of Life; *Wine* of the greatest Cordials, and therefore the est to Represent *Christ*, and the Benefits of Death.

5. The *End* of this *Sacrament* is, to shew th the Death of *Christ*, with the Benefits reof to Believers, 1 Cor. 11. 24. *Take, eat, is my Body, which is broken for you*; i. e. a *amental Sign* of my Crucified Body, *v.* 26. *oft as you eat of this Bread, and drink of this , you shew forth the Lord's Death*; and so wise all the Benefits of *Christ*'s Death, as don, Peace, Spiritual Life, and *Increase of* ce, &c. 1 Cor. 10. 16.

6. Our Engagement to be the Lord's; w herein Solemnly Renew our *Baptismal Cov nant*, and Engage our selves to *Christ* and *Church* for ever, 1 Cor. 10. 16, 17. *The of Blessing*, &c. Is it not the Communion, Communication of the Blood of *Christ*? &c

II. That Christians have not only an qual, but a greater obligation to attend and observe duly the Ordinance of the *Lo Supper*, then the *Jews* had to observe the O dinance of the *Passover*. The Reasons are,

1. The *Passover* was instituted by *Mo* but the *Lord's Supper* by *Jesus Christ*; *Mo* was a Servant in God's House, *Christ* w Son; *Moses* was a faithful Servant, so there was a great deal of Respect due *Moses*, but much more to *Jesus Christ*, was Lord and Head of the House, *Heb.* *For this Man* (i. e. Christ) *was accou worthy of more glory then Moses, forasmuch he who hath built the House hath more glory the House.* *Moses* was a Servant, a Ser in the House; *Jesus Christ* a Son, the H Lord, and Builder of the House, which Church; so that there is a Veneration, dience, and Respect due to *Christ*, and Institutions he gave his Church, above *Mo* Hence we are exhorted to give the m earnest heed to Gospel-Institutions, *Heb* 1, 2, 3.

2. Be

2. Because the *Lord's Supper* more clearly Reveals *Christ*, and Salvation by him, then the *Passover* did. *Polanus* well observes, That the Sacraments of the *New Testament* do more clearly Reveal *Christ*, then those of the *Old*: It is true, the Death of *Christ*, and Salvation thereby, was the chief thing represented in the *Passover*; yet the Death of *Christ* and the Benefits thereof are more clearly held out in the *Lord's Supper*. The Bread very aptly sets forth *Christs* Body and his Crucifixion in its breaking, and our Eating it very aptly Represents our Union with *Christ*, and Spiritual Participation of him: So the Wine very aptly represents the Blood and Death of *Christ*, and our being Justified and Redeemed thereby. *Mat.* 26. 26, 27.

3. The *Lord's Supper* is an Ordinance under the Gospel, the last and brightest dispensation, and therefore, as the Gospel is more excellent then the Law, so it calls for the more highest Regard, *Heb.* 2. 1, 2, 3. *Heb.* 10. 28, 29. A New Testament-Ordinance is the highest and purest degree of Gospel-Worship; so 'tis evident that the obligations of Christians are so much the greater, by how much more excellent the Ordinances are, to what they were under the Law.

4. Because our Preparations for the *Lord's Supper* is to be more Solemn, and our attendance more frequent then theirs was at and the *Passover*; For,

1. Our Preparation for the *Lord's Supper* was to be more Solemn then theirs was the *Passover*. The Preparation for the *Passover* consisted chiefly in certain External Rites as putting away *Leaven* out of their Houses External Purifications and Cleansings according to the Law of *Moses*. I deny not but grant that all these Legal Cerimonial Cleansings had a particular Respect to the Heart and so the Conscientious *Israelites* under them, as is evident, *Psal.* 51. 7, 8, 10.

But now under the Gospel these Cerimonial Washings and Cleansings being laid aside our Preparation consists principally in preparing our Hearts, to offer up Spiritual Services to God, *Joh.* 4. 24. *God is a Spirit, they that worship him must worship him in Spirit and Truth.* 'Tis the Spiritual Uncleanness of our Hearts, the Leaven of Hypocrisie that we are to put away.

2. Our Attendance on Christ in this Ordinance must be more frequent; to the *Passover* they were requir'd to come but once a Year, but to the Lord's Table we are to come often, 1 *Cor.* 11. 25. *As often as ye*

ce Intimating we ſhould come often to the Lord's Table.

5. The Threatnings for the Neglect of the *Paſſover* were Temporal Judgments, the Soul that refuſed to come was to be cut off by the Civil Magiſtrate; but the Judgments now Threatned are more Spiritual, a much ſorer Doom is Pronounced againſt the Contemners or ſlighters of Goſpel Ordinances then thoſe of the Law, *Heb.* 10. 29. A Puniſhment much more bitter than Death, that has even Hell and Eternal Damnation in it, 1 *Cor.* 11. 29. *He that Eateth and Drinketh unworthily Eateth and Drinketh Damnation:* And an unworthy coming and Careleſs neglect are alike ſinful and diſpleaſing to God; 'tis a diſſlighting the Goſpel, a ſlighting the laſt, beſt and Pureſt Diſpenſation the Church ever had.

III. That a careleſs and cauſeleſs neglect of the *Lord's Supper* is a great Sin, producing ſad Effects. Now here I ſhall do theſe Three things,

I. Shew what may be a juſt Excuſe to keep perſons from the *Lord's Table.*

II. That a Careleſs and Cauſeleſs Neglect is a great Sin.

III. What

III. What those sad Effects are that Careless and Causeless Neglect are likely to produce.

1. What may be a sufficient Excuse to keep Persons from the *Lord's Table.*

1. When the Providence of God has cast our Lot in such a Place where we cannot (tho' we desire) receive this Ordinance. God doth not require Impossibilities at our hands. This was *Josephs* case in *Egypt*, *David's* case among the *Philistians*, and is the day the case of Thousands in Pagan Countries.

2. When the state of the Church where we live is so Polluted, and this Ordinance amongst others so defiled, that we cannot come to it without Sin, nor have any tollerable hopes of getting any good by it, then we may be Excused, as the Church of *Rome* at this day. True, 'tis not every Corruption in the Church that will warrant our Separation from this Ordinance; but when the Mixture of Corruptions are so great that we cannot hope to get any good, God will make up the want of it in another way.

3. When the Lords Hand is upon us in Bodily Disease, that renders us unable or

ble, either in Body or Minde, this will Ex-
us.

. When Works of Charity or Mercy re-
re it, *&c.*
But now setting these, or what other things
y amount to a just excuse aside, 'tis a very
ful and dangerous thing to keep away from
Lord's Table.

1. None ought to stay away upon any Pre-
ce of Worldly Business, *Luk.* 14. 18, 19,
And he sent his servants at supper time, to
to them that were bidden come: And they all
h one consent began to make excuse, &c. One
bought a Piece of Ground, another a
ke of *Oxen*, another had Married a Wife,

2. Nor do any ought to keep off from the
rd's Table for any unworthiness in your
ves, this is indeed what many plead, I dare
come, I am unworthy, but this is no just
se. For,

1. Either you see your own unworthiness,
are made sensible of the Plague of your
n Hearts, and so are sick of Sin, weary of
your Hearts being melted and broken for
; if so, this is your Gospel worthiness
you are the Persons Christ invites, *Mat.*
28. *Come to me you that are weary and*
heavy

heavy laden, &c. This is all the worth... *Christ* requires of us, that we see our own ... worthiness, that we are sick of *Sin*, and ... ing to come to *Christ* as to our Spir... Physician.

2. Or this is only a formal Hypocri... Plea, when you think rightly you have ... right to this Ordinance, but are in the ... of Bitterness and Bond of Iniquity, under ... Power and Dominion of your Lusts; a ... stranger to any Gracious renewing W... upon your Souls by the Gospel; and not ... ing willing to part with your *Sin*, you ... use this Plea of unworthiness to prevent ... formation, which you know must be in ... to your being admitted to the Lord's T... you must not indeed come to the Lord's T... in your *Sins*, but you must Reform, put ... all Sin, *Isa.* 55. 7. *Let the wicked forsake ... way, and the unrighteous man his thoughts, ... turn unto the Lord, and he will have mercy ... him.* So *Isa.* 1. 16, 17, 18.

3. Nor are we to keep away from ... Lord's Table under a pretence of the ... worthiness of others; thus some will ... come because they are afraid all that ... have not Grace. But,

1. Either these Persons you dislike ... openly Scandalous, they have the very ...

Unregeneracy upon them, and if ſo you directed by *Chriſt* what to do in this caſe, *Mat.* 18. 15, 16, 17. Go and tell him of it, his Sin before him in the Spirit of Meekneſs; and if the firſt Reproof gain him not, it a ſecond time, and if that ſucceed not, it the Church, *i. e.* the Rulers and Officers the Church, in whoſe hands the Diſcipline lodg'd, that they may deal with him. Or,

2. You only ſuſpect them to be Hypocrites, yet can prove nothing againſt them; Oh heal of being too Cenſorious of Judging others Heart, when you find it ſo difficult know your own; how much of this would cured if we always put the beſt Conſtructi- upon the Words and Actions of others, *Mat.* 7. 1, 2, 3, 4, 5. *Judge not that ye be not dged. Why beholdeſt thou the Mote that is in brothers eye, but conſidereſt not the Beam that in thy own eye.*

4. Nor is it warrantable to keep off from *Lord's Supper*, becauſe we are firſt to give account to the Guides of the Church conrning our knowledge and fittneſs for the crament; this is what ſome pretend, they ould come, might they come hand over ead, and give no account of their fittneſs for is Ordinance. But let ſuch conſider,

1. This

1. This is nothing but what you your sel
are willing to do in another case; Are not y
desirous when you are sick to let the Physi
know your case? you are then willing to a
swer such questions as he shall ask you r
lating to the state of your Bodies, you do n
think that one that knows not your case
administer what is fit and proper for yo
And is it not most true and reasonable
the case of your **Souls**; the Ordinance of
Lord's Supper is not a Converting Ordinan
but only for Converted Believers, *i. e.* S
as in the Judgment of Charity we hope
so; and is it possible for us to judge when
you have any Title or fitness for it when
will not come at us.

2. What is that we require of you be
credible Profession of Religion, a Compet
knowledge of the Doctrins of the Gospel
Regular well-ordered Conversation?

5. Nor ought any to keep away becaus
the frequent return of the Sacrament.
an ill sign when Persons begin to be sick
Oppertunities for their Souls, to loath th
Spiritual *Manna*; we are to lay hold on
Oppertunities, and when we grow slack a
weary of them 'tis a sad sign we got little
no good by them.

II.

I. A Careleſs and Cauſleſs Neglect of this Ordinance is a great Sin.

It's a ſlighting an Ordinance of God, that's very dangerous. All God's Ordinances are to be own'd and honour'd; and being a part of God's Inſtituted Worand God commands you to come often, you never come, or very ſeldom, this muſt be a great Sin, *Mat.* 22. 1, and 13.

'Tis a Sin not to come to the *Lord's Ta*because 'tis a ſlighting *Jeſus Chriſt* himſelf: t a Sin was it in the *Jews*, to ſlight *Ca*that was a *Type* of *Heaven*? Pſal. 106. But much more to ſlight *Chriſt*, Heb. 2. 3. *ſhall we eſcape if we neglect ſo great ſalvati*In this Ordinance *Jeſus Chriſt* his Death ufferings is Repreſented to us; now, to the Death, and trample under foot the of *Chriſt*, muſt needs be a great Sin.

Becauſe the Neglect of this Ordinance great Stupidity and Unacquaintance our own Hearts.

But what are thoſe ſad Effects produa Careleſs and Cauſeleſs Neglect of the *Supper*.

uch a Neglect brings Temporal Judg; ſuch, as a Blaſt upon our Affairs, Sickneſs,

ness, and Death it self: and this not only the *Ungodly*, but the *Saints* themselves: God threatens, Psal. 89. 32. *When they sin will visit their Iniquities with a Rod.* This was with the *Corinthians*, 1 Cor. 11. 29, ἀσθένεια, it signifies any kind of Judgment, Punishment, either Temporal, Spiritual, Eternal, in this Life, or that to come: The *Corinthians* were Sick, and many Dead, and was for Contempt of the *Lord's Supper*; these are too often over-looked; but,

2. Such a Careless Neglect of the *Supper* is oft attended with Spiritual ments; as,

1. For such Neglect God oft takes the Means of Grace from them, as 10, 11, 12. 'Tis a *Prophecy* of the Ca of the *Ten Tribes*, for their Despising dinances of God, they slighted the and behold they shall search the Whole for a *Prophet*, but shall find none.

2. For such Neglect God leaves a Spirit of Giddiness, to be led away Error of the Wicked; or, they seize their Lees again, lose their *First Lo* because *Luke-warm*, lose their Hearts tual Things, as *Rev.* 2. 4. *Rev.* 3. 16, 17, 18.

. Eternal Judgments, 1 *Cor.* 11.29. *Damon for him that eats and drinks unworthily:* d may we not say, he that slights and lects, also incurs Eternal Damnation.

Application.

s this so, that such as Carelesly neglect coming to the *Lord's Table*, incur great lt, and Provoke God to Inflict upon them e Punishments?

. *Use.* Shall be of Reproof to Four sorts ersons.

irst. This Reproves those which look upthe *Sacraments* of the *New Testament*, to Old Antiquated Ordinances, and of no use to *Christians:* Are there not some who e thrown away both the *New Testament* *aments*, under pretence of More Spiritual ainments? Some will have no *Baptism* but iritual Baptism; nor no *Supper*, but a Feast hin. 'Tis indeed strange, what such can to say against Plain Gospel Commands: st saith, *Go, Baptize*, Mat. 28. 20. These No Baptism, but that of the Spirit: and that

that Holy *Apostle*, *Paul*, must be brought Pleading for them, 1 Cor. 14. 15, 17. Ch *sent me not to Baptize, but to Preach*, &c. Sa *Paul* did *Baptize*; and, had it not been a vine Ordinance, he would not have done at all: But *Baptism* was not his Main his Principal Work, but to *Preach* the *Gospel*, &c.

And then, as to the *Lord's Supper*; the *postle* tells us, 1 *Cor.* 11. 26. That it is to *forth the Lord's Death till he come*; not t come in the Spirit, as the *Day of Pentec* some have weakly pretended; but, *till he in the Clouds of Heaven, to Judge the Quick the Dead at the Last Day.*

Secondly. This Reproves those which and confess it to be an Ordinance of C yet seldom or never come at it, nor Wo God in it: What have such to say for t selves? they will own, that *Christ* Insti this Ordinance, and that it's a Duty to on *Christ* in it, and yet never come at it never take take any care to Prepare t selves for it: Are not these Persons very ty, and even self condemned? Read be *Text*, and *Heb.* 2. 3. *How shall we escape neglect so great salvation.*

Thirdly. This Reproves those, who they do come, do it seldom, rarely, o

ar, or twice a Year, serves their turns: e *Apostle* saith, We must come often, 1 *Cor.* 26. and they come seldom, very seldom; Neglect is a great Sin.

Fourthly. This Reproves those who come, come as oft as the *Table* is Furnish'd, but e in a Careless manner; without Humble, ion, and Solemn Preparation: O let such and hear what the *Apostle* saith, 1 Cor. 11. *He that eates and drinks unworthily, eates drinks Damnation.*

II. *Use of Exhortation.*

et me now speak, in the Name of God, to y one of you; If you have any desire to ake of the Blessings of the *Gospel*, or to a- the Judgments the Contempt of God's inances will bring; then I beseech you this as a Serious Call from God to every of you, to set about Serious and Solemn ntance, and Hearty Reformation; and, as ves, Consider,

Without Serious Repentance, and Re- ation, the sad effect produced by Sin, and, rticular, this Sin of Carelesly Neglecting *ord's Supper*, can never be removed, Isa. *Let the wicked forsake his way, and the teous Man his thoughts, and turn to the*

Lord,

Lord, &c. Without this there can be no
of Mercy: You must Repent, and be
Hubled for every Sin; and, in particular
this Sin of slighting this Blessed *Supper*,
11. 31. *If we would judge our selves*, i.e.
mine, Accuse, Condemn, Find our Sin
Condemn our Selves for it; and for
all Iniquity far from us, Psal. 119. 113.
12. 10, 11.

2. You that Carelesly Neglect this
nance of the *Lord's Supper*, you neglect
as well as this, this is not all you have to
your selves with; you dare not come
Lord's Table, because you Hear seldom,
seldom; or do, what you do in Religion
lesly; not Hating Sin, not Examining
own Souls.

3. Your Neglect of this Ordinance
sad Sign there are some Sins you Love,
not willing to part with; you have
Sense, as to know, if you come to this
nance, you must Reform; therefore
to your Darling Lusts, that keeps you
the *Lord's Table*.

4. A Constant and Careless Neglect
Lord's Supper, proves you, in a great
strangers to the state of your Souls.
know your Sins and your Wants, you

are, from time to time, to turn your on this Ordinance.

his makes it too evident, that you great Love to Religion, nor to *Jesus*, if you had, you durst not from time me Carelesly Neglect that Ordinance, ein the Death and Satisfaction of *Christ* ther with his great Love in Dying for ers, is Represented and held out to us.

Nor do you ever Seal to your *Baptism*, you come to the *Lord's Table*: In *Baptism*, nter into Covenant, and, at the *Lord's* we renew that Covenant; now, to keep rom the *Lord's Supper* from time to time, s, as if we did Repent of our first entring Covenant, and refuse to Renew our enant with God.

nd therefore let me earnestly perswade to prepare your selves in an Humble, ous manner, for the *Lord's Table*; mistake not, I am not perswading you to come over head, to come in your Sins; but, to pare to come, to labour to fit your selves this Ordinance; and that you may come he *Lord's Table* Comfortably,

xamin your selves, 1 Cor. 11. 28. *Let a n examin himself, and so let him eat of that d, and drink of that cup.* Now there are

Five

Five Things we must carefully Exa
selves about, and labour to find in ou
in order to our Comfortable Coming
Lord's Table.

1. We must have *Knowledge* to
the Lord's Body, 1 Cor. 11. 29. W
know the Nature, End and Use of
cramental Elements; and how
and the Benefits of his Death, is
Represented, and Sealed thereby.

2. We must Examine our *Faith*;
ther we Believe in *Christ*, and,
Feed on him, 2 Cor. 13. *Examine*
whether you be in the Faith, &c.
not a bare Beliefe of the *Article of*
That Christ is the Son of God, the Savi
World: Devils and Ungodly Sinners
that; but, it must be such a *Faith*
fies the Heart, Acts 15. 9. *and*
Love.

3. We must Examine our selves
ing our *Repentance*; A Loathing of
our Selves for it, *Zech.* 12. 10.
pentance is a Mourning for Sin; A
ing of Sin, and a Turning from
God, *Isa.* 55. 1.

4. Another Thing to be Enquired

rder to your Coming to the *Lord's Ta-*
is, Whether you Truly and Sincerely
e God, *Jesus Christ*, and God's Peo-
Cant. 1. 1. *Shew me, O thou whom my*
loveth, Acts 2. 46, 47. 1 Cor. 10.
17.

5. New and Sincere Obedience to the
spel, 1 Cor. 6. 7, 8. *Purge out therefore*
Old Leven, that you may be a New Lump,
.

This is what you are earnestly to beg of
od to give, and when you find your Hearts
d Lives thus prepared, as that you can but
, in Sincerity, That you hate all Sin, and
e willing to leave it; And you do Sincere-
desire to Believe in the Lord *Jesus Christ*,
angering and Thirsting after Union, Com-
nion, and Likeness with him, and to him,
55. 1. *Mat.* 5. 6. When you can Love
ur Enemies heartily, Forgive, and Patient-
Forbear Injuries, *Mat.* 5. 23, 24. Mourn-
g for Secret Sins, Vain Thoughts, Dead-
s, Lukewarmness, and Indifferency in
ligion; and Resolving to Live the rest
your Days to the Honour and Glory of
od, then may you come Comfortably to
e *Lord's Table.*

This you are to do Speedily, Delays are

Dangerous; you are not to keep off
the *Lord's Table* because you are Sin
but do as Commanded, Isa. 55. 1: *Le*
Wicked forsake his way, and the Unrig
Man his thoughts, and turn to the Lord.

PART

PART III.

CONTAINING

XII. *Divine Hymns:*

Compoſed for the

LORD's TABLE,

AND THE

LORD's DAY.

By *Michael Harriſon* in *Potters-Fury.*

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TO THE
Christian Reader.

'TIS great Pity, that so many, otherwise Well-meaning Christians, should yet have a Prejudice against Singing Psalms, Hymns, and Spiritual Songs, with Conjoyned Voices in Publick Assemblies; Whereas it has always been the Practice of the Church of God, both under the Old and New Testament. Christ Sung at his Last Supper, *Mat.* 26. 30. And St. Paul plainly Commands it to Christians, That with Conjoyned Voices they Sing God's Praise, Col. 3. 16. And Eusebius Witnesses, out of Philo Judeus, *lib.* 2. *cap.* 18. That the Primitive Christians made Grave Canticles and Hymns unto God, in a more Sacred Rime, of every kind of Metre and Verse. The Heathens Reproached them with it, That they used to Rise before Day, and Meet to Sing Hymns to Christ. They that deny it, Deprive themselves of much Sweet Communion the Saints Enjoy in it. For my own Part, I would not give up this Ordinance, nor Lose the Comfort it brings for a whole World. The Objections against it are very weak; for, suppose every Passage in a Psalm may not a-

gree to my particular Case, yet it's True of the Persons, or Things, of whom it is Related; and may be Read and Sung, as a History of God's Gracious Dealings with others; and many such Passages as are farther Applicable to our selves then we are aware, if we understood them Spiritually. I confess I am chiefly for Scripture Psalms, *yet see not but other* Hymns *of* Praise, *agreeing with Scripture, as I hope these following do, may have their use: If any dislike them, they are free to let them alone; And if ever I use any of them at the* Lord's Table, *it shall be with Universal Consent of every one: The Lord Tune our Hearts as well as Voices, to this sweet Duty. So Prays him, who sincerely desires your Salvation.*

M. H.

Sacramen-

Sacramental Hymns.

Hymn I.

1.

MOſt Glorious God and King,
Our Hearts to thee we'll Raiſe,
And joyfully we'll Sing,
To thee ſweet Songs of Praiſe;
For thou haſt given
Thy own dear Son, Man to become,
Sent down from Heaven.

2.

When we, thro' Adam's Fall,
Were quite undone by Sin;
Thy Wrath was on us all:
In Grace thou didſt begin
To ſhew us Light,
In th' Riſing Sun, our Chriſt God-Man,
Which now ſhines bright.

3.

This Dayes Star from Above,
Into this Dark World came ;
Twas meerly Grace and Love
Caus'd him to do the same :
Oh let's Rejoyce,
And all our days, let's Sing his Praise
With Chearful Voice.

4.

Bleſt Angels *ſtand Amaz'd,*
To hear him Groan and Cry ;
Their Wondering Thoughts are rais'd
To ſee him Bleed and Dye.
Earth *Quakes for Fear,*
Sun *hides his Light, from Human Sight,*
The Rocks *Rent were.*

5.

To God All Glory be,
Who gave his Son *to Death,*
And thereby makes us Free
From Sin, from Hell, from Wrath.
Let's loudly Sing,
Sweet Pſalms *of Praiſe, to Him always,*
Who is our King.

Hymn II.

1.

WE all in Sin were Conceiv'd,
And so, by Nature, Blind and Dead:
Power we had none
God's Wrath t' abide, or it avoid;
All Help was gone.

2.

When Execution Day drew nigh,
God Graciously look'd from on High,
And down did slide;
And, in our Room, for our Just Doom,
Was Crucify'd.

3.

We stole the Fruit; and, by our Sin,
Deserv'd the Misery we were in:
He, from Above,
Sent Aid at Need; and we were Freed
By his meer Love.

4.

Behold! What Grace and Mercy's here?
That we, who, by Nature, were
Children of Wrath,
Should Saved be, and so set free
By Christ *his Death.*

5.

Let Saints *and* Angels *all Amire;*
Yea, let my Soul be set on fire
With Flaming Love;
And therein I would live and dye
With Christ *Above.*

6.

What Glorious Grace is this to me,
That by his Death I am made free:
All Glory then
Be to my King. I'll ever Sing
His Praise, Amen.

Hymn III.

1.

O *Lord our God, How Great's thy Love*
To us, of Adam's *Lapsed Race;*
Who hast Descended from Above,
For to Enrich our Souls with Grace.

2.

When we, by Sin, did alienate
Our Souls from Thee, and every Good;
Then didst thou pity our Estate,
And gavest Christ *to shed his Blood.*

3.

Who, rather than that we should Dye,
And never see thy Blessed Face,
Did chuse himself in Death to ly,
That us, from Death, he up might raise.

4.

A Curse for Sin we merited;
Thou mad'st him an accursed thing;
We meritted Death, lo, he is Dead,
His bitter Death sweet Life doth bring.

5.

We all in Sins Red-Gore did lye,
Fit for th' Infernal Lake and Pit ;
Chriſt *'dur'd a Bloody Agony*
In the Garden, Clotted Blood did Sweat.

6.

His Soul was ſorrowful to death ;
His Body Torn and Sacrific'd.
That we might draw in Heavenly Breath,
And be with Chriſt *Immortaliz'd.*

7.

Let's have a Taſt of that Sweet Love
Thou to Redeemed Ones doſt give,
And quickly take us up Above,
That we, with thee, may ever Live.

8.

All Glory, Honour, Thanks and Praiſe
To Chriſt, *who Dyed on the Tree :*
And let us bleſs his Name always,
Both now and to Eternity.

Hymn IV.

Hymn IV.

1.

WHat Love Profound, in Christ is found,
To Adam's Lapsed Race ?
hat God's Dear Son, should Man become,
freest Richest Grace.
Angels Blest, and Souls at Rest,
onder how this could be ;
hat God Most High, for Love, should Dye,
on a Curſed Tree.

2.

hen Man, for Sin, was almost in
ſeleſs and Endleſs Woe,
d very near Eternal Fire,
d's Flaming Wrath also :
, for our sake, did undertake
bear God's Fierceſt Wrath,
d all the Sins, that we were in,
Expiate by his Death.

3.

bore that Wrath, and Dy'd that Death
ſt due to us for sin,
t thereby he might set us free,
d for us Glory win.

For

For our ſins all, both great and ſmall,
He a full Price hath given,
And hath thereby, ſet us on high,
Within the View of Heaven.

4.

Oh let us hate, and 'bominate
Sin, which caus'd him to Dye;
My Voice I'll raiſe to him in Praiſe,
To all Eternity.
For evermore let us Adore
Chriſt *our Redeemer then,*
And joyfully him Magnify
For Evermore, Amen.

Hymn V. As *Pſal.* 2

1.

OH Praiſe the Lord, him Praiſe;
Let's now ſing to his Name:
Let Saints *and* Angels *both always*
For ever do the ſame.

2.

His only Son *he gave*
For us to Bleed and Dye;
That he, all ſuch, from Hell might ſave,
As, by Faith, to him do fly.

3.

ho' His sufferings were
ft bitter, He submitted;
d willingly did chuse to Dye,
at we might be Acquitted.

4.

e Dy'd, but Rose again,
scending up on High,
hat Grace and Mercy might remain
ith us Eternally.

5.

Ve, by His Death, Revive,
om the Laws Condemnation;
nd, by his Spirit, *are made Alive,*
njoying his Salvation.

6.

is Flesh is Bread indeed;
is Blood Celestial Wine:
y Faith on him we sweetly feed;
is Comforts are Divine.

7.

Honour and Glory then
o this Blest Lamb we give;
We'll sing his Praise, and cry, Amen,
o Him, while here we Live.

Hymn VI.

Hymn VI. As *Psal.* 11

GLory to God and Christ *our King;*
His chearfull Praise now let us sing;
Who hath on us look'd from on High;
Our Christ, *who is the Lamb of God,*
Hath the Wine press of his Wrath trod;
And, for us, did come down and Dye.

His Holy Name now let us Praise,
And Magnify His Love allways;
That for us would such things indure,
As to be Born, to Bleed and Dye;
And, in the Grave, three Days to lye,
That to us Life He might make sure.

Such Grace and Love as this, we're sure
Was not seen, or heard of before:
'Tis Love and Grace, beyond all bounds,
That God should give, for sinners good,
His Son *to Dye, and of his Blood*
A Balsame make, to heal our Wounds.

Saints *and* Angels *now allways*
ether *with us ſing God's Praiſe.*
et *us raiſe our Thankful Voice*
this *Great* God, *and* Chriſt *our King,*
e'll *allways Hallaluja's ſing;*
d *in his Love and Grace Rejoyce.*

Hymn VII. As *Pſal.* 148.

YE Holy Angels *Bright,*
That wait about God's Throne,
joying fulleſt ſight
that Eternal One,
God's Praiſes ſing,
ho hath from Heaven, a Saviour given,
Jeſus our King.

Bleſsed Souls *Above,*
ho ſee your Saviour's *Face,*
iſe God for his great Love,
d his Redeeming Grace;
Whereby you are
quit and clear, from ſin and fear,
By your Saviour.

Bleſsed Saints *him Praiſe,*
hich yet below are found;
Zion's Sons *allways*
Holy Praiſes ſound:
Yea, all the Earth,
his Great King high Praiſes ſing,
With ſweeteſt Mirth.

My Thankfull Soul *Adore*
This Glorious Majesty;
Triumph thou evermore
In this Great God most High.
To Him draw nigh,
And evermore
His Name Adore,
Eternally.

Hymn VIII.

For the GOSPEL

OUr Souls, *with Joy, do Magnify*
Jehovah, *our Great King*,
Because the Lord *gives us his Word,*
We Praise him for this thing;
While Thousands yet in Darkness sit,
Having no Gospel-light:
Our dearest Lord *doth us afford*
Sweet Visions, *clear and bright.*

Lord, *we will Praise thy Name always,*
For Gospel-light now given;
And humbly Pray, that thy Word may
Raise up our hearts to Heaven.
In this same hour, some quickning Power
In thy Word *let us find.*
O cause increase of Light *and* Peace
In our sin-darkened Mind.

earts unvail, our eyes unſcale,
e our ſelves this day,
need we have of Chriſt, to ſave,
riſt to us diſplay:
in this Glaſs of Goſpel-Grace
Glory we do view.
from Above, ſhed down thy love,
ouls in Grace renew.

Hymn IX. As *Pſal.* 113.

For the Lord's Day.

LL Glory be to God above,
Who, out of his meer Grace and Love,
given us this day of Reſt,
reon we do Commemorate,
ork of our Redemption great,
for this end this day hath bleſt.

us ever magnify
s Love, who once for Sin did dye,
n this day from Death did riſe:
s he once our Sins did bear,
kes us in his Reſt to ſhare,
ls us with Cæleſtial joys.

He doth a weekly Market keep,
And feeds us like a Flock of Sheep;
Under his ſhaddow we ſit down,
Feeding with joy upon his word,
Which doth both Life and Light afford,
He doth our Souls with mercy Crown.

All Honour, Glory, Thanks, and Praiſe,
To our Redeemer be always,
Who now is with his Glory Crown'd;
Communicate to us this day,
Some Beams of Light and Love we pray,
Let Grace and Love in us abound.

Hymn X.

Another for the Lord's-Day.

Praiſe waiteth on thy Holy Name,
Thy Saints will ever do the ſame;
This day of Reſt,
(They dearly love and will improve)
Which thou haſt bleſt.

Chriſt walks this day amongſt his Saints,
Hears all their groans and their complaints;
Bottles their Tears,
And then his Love and Bowels move,
To eaſe their Fears.

ſſadors to us he ſends,
us know that he is friends,
That ſo we may,
n rejoyce with joyful Voice,
Both night and day.

day's a day of Holy Reſt,
h our Redeemer for us bleſt;
Tho he was ſlain,
day from th' Grave, our Souls to ſave,
He roſe again.

ur and Glory now is due,
n who doth our Souls renew,
With Love Divine,
will this day, his Grace diſplay,
And on us ſhine.

lory now and evermore,
the Lamb of God therefore;
We'll all our days,
our complaints, and with his Saints,
We'll ſing his Praiſe.

Hymn XI.

Another for the Lord-Day.

T Lord, who dy'd, was Cruciſy'd,
For Sinners he was Slain;
ih be bleſt, this day of Reſt,
be Roſe again.

His

His Saint-like Sheep, his fold muſt keep,
He'll there for them provide,
Tho' Paſtors feed them at their need,
Himſelf will be their Guide.

He will us guide, ſweet Streams beſide,
And in thoſe Paſtures green,
Wherein his Saints, ſupply their wants,
There ſhall his Grace be ſeen.

A feaſt of Wine, ſweet Truths Divine,
Of Water, Milk and Honey,
This day is offer'd, and by Chriſt proffer'd,
Without price, worth or money.

All Glory we, Lord give to thee,
For making ſuch Proviſion,
For thy poor Saints, whereby their wants,
Are bury'd in Fruition.

Our Souls rejoyce to hear thy Voice,
'Tis Muſick from on-high;
We'll ever Praiſe thy Name always,
Now and Eternally.

Let us this day, we humbly pray,
A weeks Proviſion ſtore,
Let now be given a pledge of Heaven.
Jehovah *we Adore.*

Hymn

Hymn XII.

For the Lord's-Day. As *Pſal.* 100.

1.

The Lord made all Things in ſix days,
The ſeventh day he therefore bleſt,
t all his Saints his Name might Praiſe,
o joy upon that day of reſt.

2.

when the Lamb of God came down,
Sacrifice himſelf and dye,
chang'd the day, and ſet the Crown,
our Lord's-day, exalting high.

3.

day the Queen of days to be,
reon we muſt Commemorate,
t glorious Grace, that made us free,
n our forelorn and wretched ſtate.

4.

Lord was born and Crucify'd,
as he ſuffer'd Death and Pain,
o' for us he bled and dy'd,
on this day he roſe again.

This

5.

This day to us he doth impart,
Both Manna, Milk and Spiced Wine,
Which Wine makes us rejoyce in heart,
His Oyl doth make our faces ſhine.

6.

Sweet Halelujahs *now we'll ſing,*
To God Redeemer *of his* Saints,
All Glory be to Chriſt our King,
Who ſtill in love ſupplies our wants.

7.

Our Riſen Saviour's *now ſat down,*
At God's right hand for evermore,
He will our Souls with favour Crown,
Whilſt we at his Footſtool Adore,